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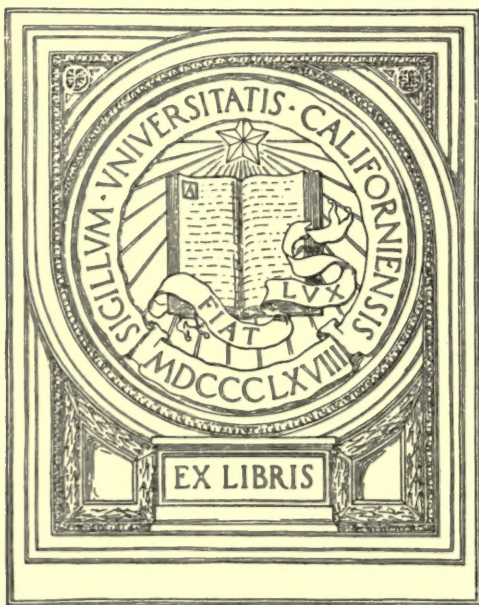
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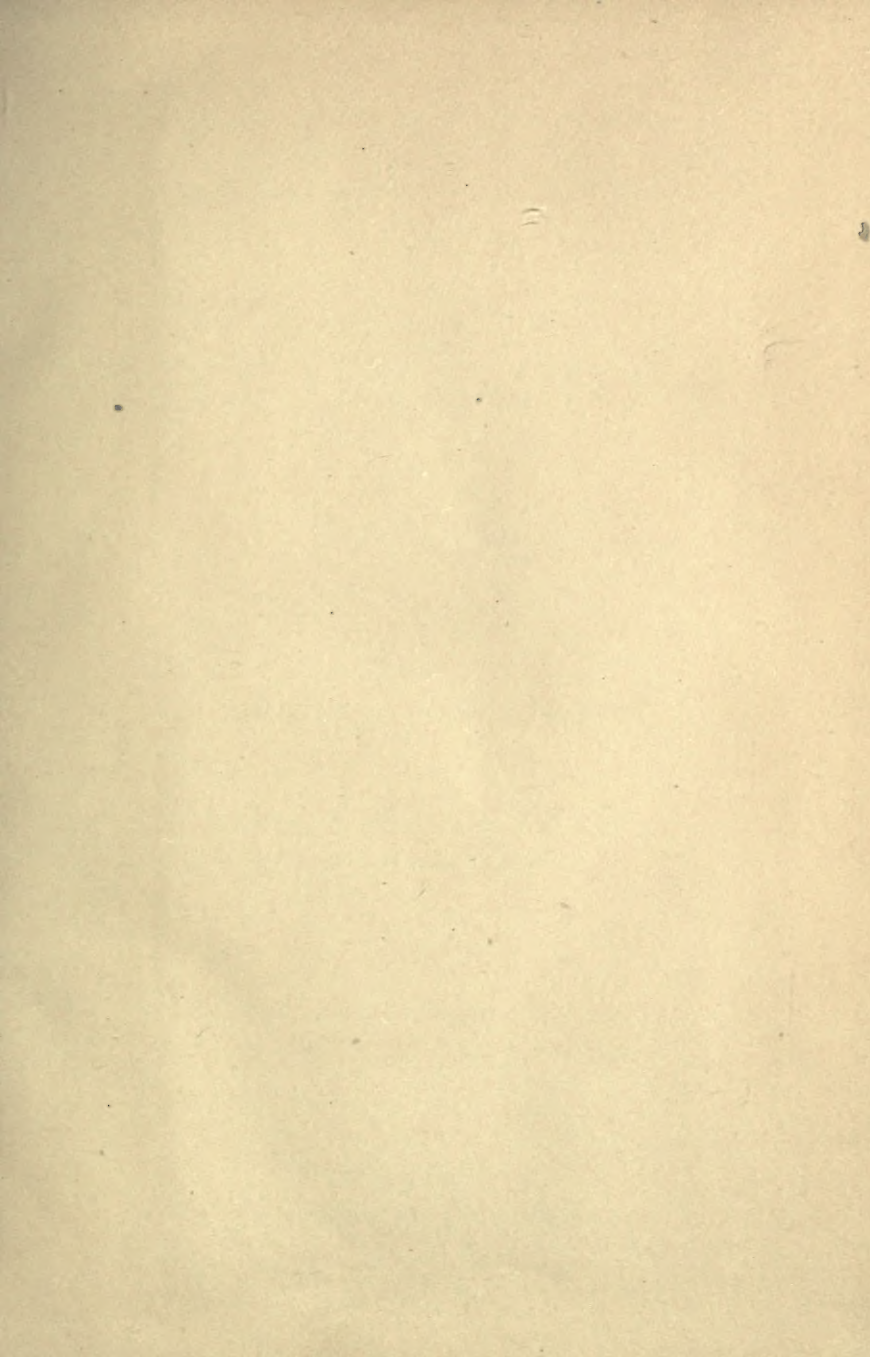
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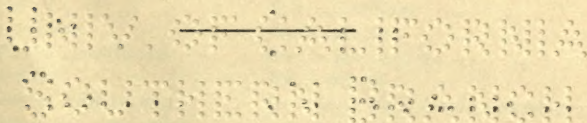
EDITED

ON THE BASIS OF CLASSEN'S EDITION

BY

HAROLD NORTH FOWLER

INSTRUCTOR IN HARVARD UNIVERSITY.



BOSTON:

PUBLISHED BY GINN & COMPANY.

1888.

54799

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LIST OF ABBREVIATIONS

USED IN THE

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- | | |
|--|---|
| abs. = absolute, absolutely. | def. = definite. |
| acc. = accusative. | dem. = demonstrative. |
| acc. to = according to. | dep. = deponent. |
| act. = active, actively. | dim. = diminutive. |
| adj. = adjective, adjectively. | dir. = direct. |
| adv. = adverb, adverbial, adverbially. | disc. = discourse. |
| Aeol. = Aeolic. | Dor. = Doric. |
| antec. = antecedent. | edit. = edition, editor. |
| aor. = aorist. | edit. = editions, editors. |
| apod. = apodosis. | <i>e.g.</i> = <i>for example</i> . |
| App. = Appendix. | encl. = enclitic. |
| appos. = apposition, appositive. | Eng. = English. |
| art. = article. | Ep. = Epic. |
| Att. = Attic. | epith. = epithet. |
| attrib. = attributive. | equiv. = equivalent. |
| aug. = augment. | esp. = especial, especially. |
| c., cc. = chapter, chapters (when numerals follow). | <i>etc.</i> = <i>and so forth</i> . |
| <i>cf.</i> = <i>confer</i> (in referring to a parallel passage). | excl. = exclamation. |
| chap. = chapter. | f., ff. = following (after numerical statements). |
| comp. = comparative. | fem. = feminine. |
| cond. = condition, conditional. | <i>fin.</i> = <i>sub fine</i> . |
| conj. = conjunction. | freq. = frequently. |
| const. = construe, construction. | fut. = future. |
| contr. = contraction, contracted. | G. = Goodwin's <i>Greek Grammar</i> . |
| co-ord. = co-ordinate. | gen. = genitive. |
| dat. = dative. | GMT. = Goodwin's <i>Moods and Tenses</i> . |
| decl. = declension. | H. = Hadley's <i>Greek Grammar</i> . |
| | hist. pres. = historical present. |

ibid. = in the same place.

id. = the same.

i.e. = that is.

impers. = impersonal, impersonally.

impf. = imperfect.

imv. = imperative.

in. = *ad initium*.

indef. = indefinite.

indic. = indicative.

indir. = indirect.

inf. = infinitive.

interr. = interrogative, interrogatively.

intr. = intransitive, intransitively.

Introd. = Introduction.

Ion. = Ionic.

Kr. *Spr.* = Krüger's *Sprachlehre, Erster Theil*.

Kr. *Dial.* = Krüger's *Sprachlehre, Zweiter Theil*.

κτῆ. = καὶ τὰ ἐξῆς.

κτλ. = καὶ τὰ λοιπὰ.

Kühn. = Kühner's *Ausführliche Grammatik*.

Lat. = Latin.

L. & S. = Liddell and Scott's *Lexicon*.

l.c. = *loco citato*.

lit. = literal, literally.

masc. = masculine.

mid. = middle.

Ms., Mss. = manuscript, manuscripts.

n. = note.

neg. = negative.

neut. = neuter.

nom. = nominative.

obj. = object.

obs. = observe, observation.

opp. to = opposed to.

opt. = optative.

p., pp. = page, pages.

part. gen. = partitive genitive.

partic. = participle.

pass. = passive, passively.

pers. = person, personal, personally.

pf. = perfect.

pl. = plural.

plpf. = pluperfect.

pred. = predicate.

prep. = preposition.

pres. = present.

priv. = privative.

prob. = probable, probably.

pron. = pronoun.

prop. = proper, properly.

prot. = protasis.

quot. = quoted, quotation.

q.v. = *which see*.

refl. = reflexive, reflexively.

rel. = relative, relatively.

Rem. = remark.

S. = Schmidt's *Rhythmic and Metric*.

sc. = *scilicet*.

Schol. = scholiast.

sent. = sentence.

sing. = singular.

subj. = subject.

subjv. = subjunctive.

subord. = subordinate.

subst. = substantive, substantively.

sup. = superlative.

s.v. = *sub voce*.

trans. = transitive, transitively.

viz. = namely.

v.l. = *varia lectio*.

voc. = vocative.

§, §§ = section, sections.

Plurals are formed generally by adding *s*.

Generally small Roman numerals (lower-case letters) are used in referring to the books of an author; but A, B, Γ, etc. in referring to the books of the *Iliad*, and α, β, γ, etc. in referring to the books of the *Odyssey*.

In abbreviating the names of Greek authors and of their works, Liddell and Scott's List is generally followed.

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PREFACE.

THIS edition of Book V. of Thucydides is based upon Classen's second edition, Berlin, 1882.

The variations from Classen's text — which are in most cases restorations of the Ms. reading — are explained in the notes.

In the exegetical notes I have generally followed Classen closely, but have made many additions and changes. The editions of Krüger and Stahl have been of great value in the revision and criticism of the notes, and I have also taken material from Arnold's and van Herwerden's editions. Jowett's translation has been of service in supplying convenient paraphrases.

In the critical Appendix I have made considerable additions, especially in the parts relating to the treaties given in chapters 18, 23, 47, 77, and 79, which have been carefully and accurately discussed since the appearance of Classen's last edition by my revered master, Ad. Kirchhoff.

The Introduction is for the most part a translation of Classen's 'Vorbemerkungen,' except that the discussion of Müller-Strübing's *Aristophanes und die historische Kritik* has been reduced from eighteen pages to two.

I take pleasure in expressing my thanks to all who have aided me in my work, especially to Professor White, one of the editors-in-chief of this series, and to my friend Professor Goodwin, both of whom have assisted their former pupil with the greatest kindness. Both have corrected the proofs with patient care, and have offered many suggestions of the utmost value.

HAROLD N. FOWLER.

CAMBRIDGE, MASS., February, 1888.

INTRODUCTION.

THE fifth book of Thucydides presents other and greater difficulties of interpretation than those which precede. In order to judge of these difficulties correctly, and, so far as possible, to overcome them, it is necessary to examine the nature and composition of the entire book.

The division of the whole extant history into eight books, is doubtless due not to Thucydides himself, but to later grammarians. See *Introd. to Book I.* p. 54. The purpose of this division was merely to resolve the work into a series of nearly equal parts, so that a comprehensive view of the whole should be made easier, and yet the connexion should not be destroyed. The general observations and preliminary notices which precede the narrative of the war itself naturally formed the first book; the two main parts of the history, the account of the Archidamian war and that of the Sicilian war, remained to be divided symmetrically. This division was determined less by the contents than by the mere length of the narrative. The Archidamian war, which lasted for ten years, was divided into periods of three years, each of which occupied one book, and the tenth year was left over for the beginning of the fifth book, which was completed by the observations of the historian upon the period of some six years during which the peace of Nicias lasted. The connected narrative of the Sicilian war occupied a space about equal to two of the preceding books, and books six and seven were formed out of it.

The contents and character of the two parts thus combined to form the fifth book, are, however, essentially dissimilar. In the first part the narrative of the great war between Athens and Sparta is continued; in the second the various political intrigues and complications among the greater and smaller states of Greece, which led to the decisive conflict at Mantinea, are described. But these details are given with such minute accuracy concerning every phase of successful or unsuccessful intrigues and negotiations,

the personal motives of individuals (of Pleistoanax and Nicias in c. 16; of Alcibiades in c. 43; 45; 46; of Agis in c. 71) are so carefully depicted, such a lively interest in Spartan affairs and customs is repeatedly expressed (in c. 34 § 2; 36 § 1; 66 § 2; 72 § 2; 75 § 3), an interest evidently arising from fresh impressions, that one cannot fail to observe a marked departure from the ordinary style of the author. On the other hand one not infrequently misses the ease and smoothness of expression which one might desire, and that sometimes in passages of special importance (as in c. 36 § 2; 49; 59; 65 § 3; 69 § 2; 71 § 2; 82 § 2 ff.), or short remarks, inserted where they have no special connexion, arouse rather than satisfy the desire for further explanation (*cf.* c. 31 § 6; 32 § 1; 35 § 1; 36 § 2; 38 § 4; 39 § 1; 51 and 52).

The simplest explanation of these unusual phenomena which present themselves to the attentive reader of the fifth book seems to be that offered by Classen:¹ "Though I am convinced that the whole work was written in the shape in which we have it after the conclusion of the Peloponnesian war, and that Thucydides was called away from life when engaged in the last revision and combination of the portions which he had noted down and sketched in outline from the beginning of the war, yet I do not believe that all parts of the work received an equally thorough review. I think that the masterly introduction, which makes our first book, was first completed with the full knowledge of the disastrous result of the twenty-seven-years war; that then the history of the ten-years war, and the Sicilian expedition, for which it is likely that the results of laborious inquiry were already at hand more or less perfectly worked out, received their final touches; and that after this, before the thread of the narrative was taken up again with the Ionic-Decelean war, the intervening period of the *εἰρήνη ὑπουλος* was described."

During this period the chief opponents abstained, as Thucydides says, from direct hostilities against each other's territory (*ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεύσαι*, c. 25. 12), but in the light of sub-

¹ In his *Introd. to Book V*, p. 2 f. This has already been given in the *Introd. to Book I*, but is repeated here

to preserve the connexion. For other views on this subject and for references, see *Introd. to Book I*, p. 20 ff.

sequent events the so-called peace appeared as an integral part of the whole war, and was consequently so treated by the historian. The description of this period constitutes by far the greater part of the fifth book. This description is very closely connected with the narrative of the last events of the ten-years war (the battle at Amphipolis and the interrupted expedition of the Lacedaemonians to Thrace, see c. 13); but still the change in style, the most striking points of which have been mentioned above, appears even in the description of the feelings at Athens and Sparta which led to the peace, and of the negotiations which preceded the treaty.

The narrative of Books II., III., IV., and the first thirteen chapters of Book V., as well as that of Books VI. and VII., advances regularly and equally, and is based upon the careful use and arrangement of the observations and inquiries of the historian. But the study of the domestic and foreign intrigues and negotiations carried on among the states of Greece, and especially in Peloponnesus, imposed new methods upon him. Thucydides tells clearly enough how he succeeded in obtaining accurate information concerning those matters which naturally escape the notice of a distant observer: *ξυνέβη μοι . . . γενομένῳ παρ' ἀμφοτέροις τοῖς πράγμασι, καὶ οὐχ ἥσσον τοῖς Πελοποννησίων διὰ φυγὴν καθ' ἡσυχίαν τι μᾶλλον αἰσθεσθαι*, c. 26. 24 ff. Doubtless only his long sojourn in Peloponnesus, to which these words refer, and his intercourse with influential men in the most important states, enabled him to give us the instructive account of the secret intrigues which preceded the fifty-years truce between Athens and Sparta, and especially of the subsequent complications which centred for the most part in Argos (c. 27-83).

At the same time the character of the work, as regards both its general tone and its contents, undergoes a change. In all other parts of the history, in the superb introduction in Book I. as well as in the lively narrative of the first ten-years war and in that of the second half of the war so far as it goes, we are made to feel that the entire sympathy of the author is with Athens, and that, even after he has been forced to leave his native country, Athens is still for him the central point of the story. In the account of the period of nominal peace this is all changed. Athens retires

to the background behind the Peloponnesian states, which are seeking their own advantage in the troublous ferment of changing party intrigues. Only when the restless ambition of Alcibiades succeeds in bringing his native city into the Argive alliance, does Athens once more become prominent in the detailed account of the negotiations which preceded the treaty of alliance (c. 43-46). There is, however, one point of specifically Attic interest which Thucydides does not neglect, — the relations of the allies in Thrace; for οἱ ἐπὶ Θράκης ξύμμαχοι οὐδὲν ἤσσαν (in spite of the conclusion of the peace) πολέμιοι ἦσαν, c. 26. 13. Although no great events took place in Thrace, he gives nevertheless an accurate though brief account of every movement and change of side. These are the isolated remarks mentioned above (c. 31 § 6; 32 § 1; 35 § 1; 38 § 4; 39 § 1), which show that the Thracian Chalcidians seized every opportunity of freeing themselves more and more from the hated rule of Athens. An important expedition to Thrace which the Athenians had planned for the winter of 417-416 B.C. was not actually sent, owing to the defection of Perdiccas (see c. 83 § 4 and note).

On the other hand Thucydides takes pains to make the most complete use of the information he derived from trustworthy sources concerning external and internal events in Peloponnesus, and to communicate to his readers his newly acquired insight into conditions with which he had previously been less familiar. The information he received seems to have been embodied in his history very much as he originally recorded it, and this may account for the marked attention given to the institutions and conditions of Sparta. Instances of this are the account of the discipline of the Lacedaemonian army (in c. 66), which is elaborated with evident interest, the description of the great effect of the personal bravery of the Lacedaemonians in the battle of Mantinea (in c. 72. 8 ff.), and of their conduct after a battle (in c. 73. 22 ff.). These and similar passages seem like notes taken from personal observation or from conversation with eye-witnesses.

These portions of the book, when compared with the rest of the history, exhibit sometimes a less polished mode of expression, and sometimes, probably in consequence of a special striving after

clearness, contain repetitions of similar words and phrases. Both defects are exemplified in the chapters which form the transition from the account of the last warlike events in the autumn of 422 B.C. to that of the negotiations for the peace in the spring of 421 B.C. (c. 14 ff.). The account of the return of the Lacedaemonian re-inforcements under Rhamphias closes at the end of c. 13 with the remark that they knew τοὺς Λακεδαιμονίους, ὅτε ἐξήσαν, πρὸς τὴν εἰρήνην μᾶλλον τὴν γνώμην ἔχοντας. At the beginning of c. 14 it is stated in the same words, which here apply to both parties, that Athenians and Lacedaemonians alike πρὸς τὴν εἰρήνην μᾶλλον τὴν γνώμην εἶχον. In these words we may recognize the joint by which the narrative of the internal and external reasons which increased the desire for peace in both places, and of the conclusion of the peace itself, is connected with the reports of the last warlike movements, which may have been noted some time before. Nor can it be denied that the narrative itself contains a number of unusual and incongruent expressions. It is not without reason that Julius Steup (Rhein. Mus. 25, p. 273-305) finds many difficulties and much to criticise in this account, but the radical doctrine of interpolations which he adopts is not necessary. With the exception of the passage in c. 15. 5, for which a certain emendation has not yet been proposed, and that in c. 16. 6, which Stahl has probably restored to its proper form, all difficulties can be overcome by a careful method of interpretation proceeding from the proper point of view. For particulars, see the commentary and the Appendix on c. 17. 6.²

² According to the view above expressed (see also p. 3), which is that of Classen, the dividing line between the narrative of the first ten-years war and the account of the unsettled period which began with the peace of Nicias is to be sought at the end of c. 13. Steup, *Quaest. Thuc.*, and Herbst, *Philol.* 1879, p. 503 (see also p. 434) put it at the end of c. 24. Kirchhoff, *Sitzungsber. d. Berl. Akad.* 1882, p. 937 ff. and 1883, p. 838, sets it at the end of c. 20. If, as seems most probable, the narrative of the

ten-years war was written in the first place after 421 B.C., or even after 404 B.C., it would certainly be remarkable if the account of the treaties in c. 18 f. and c. 23 f., with which this part of the war ended, were not contained in it. Still Classen's reasons for marking the division after c. 13 as given above are not without weight. As this part of the book was doubtless re-written for the express purpose of hiding the point of division, it may be impossible to fix its position accurately.

By laying before his readers an account of the reasons for the change in the policy of Athens and Sparta, and by communicating to them the documents recording the peace and the alliance between the two states, the historian prepared the ground for the presentation of the new times and new events. It was natural that he should wish to prefix to this part of his work beside a brief statement of its contents, the proof of the intimate connexion between the two periods of war which are apparently separated by a peace of more than six years (but which form, in the eyes of the careful observer, one whole) as well as the evidence of his own fitness for the office of historian of this whole period, an office made materially easier for him by the events of his life. This he does in c. 25 and 26. Just as he begins the whole work by introducing himself to his readers, so here, where he begins the treatment of material different from that of the preceding books, Thucydides brings himself to our notice and seeks to awaken our confidence in his will and ability to furnish us a faithful picture of events.

If we now cast our eyes over the events of the following period of so-called peace which lasted somewhat more than six years (from c. 27 to 83), the chief impression we derive is this: that amid the political complications and bickerings which chiefly occupy this period (*τὴν μετὰ τὰ δέκα ἔτη διαφορὰν τε καὶ ξύγχυσιν τῶν σπονδῶν*) the hand of a powerful leader is everywhere lacking. In all the more important states parties stand opposed to one another with methods of violence or intrigue, and their leaders are without personal authority or dignity. In Sparta the weak King Pleistoanax and his followers, who are driven by pitiful fear to strive anxiously for peace (see c. 17), are opposed to the Ephors Cleobulus and Xenares, who urge the continuance of the war (see c. 36. 7 ff.), and who find in King Agis a pliant but powerless instrument of their designs (see c. 54 ff.). In Argos the oligarchical and the democratic parties, encouraged, the one by Sparta, the other by Athens, contend with various success; but both are always ready to receive proposals of worse than doubtful character, and therefore afford Alcibiades welcome opportunities for ambitious intrigues and interference. Finally, in Athens we find in its full development that state of things which Thucydides describes in fitting terms in ii. 65. 41, in

which the men who succeeded Pericles in the conduct of affairs ἴσοι αὐτοὶ μᾶλλον πρὸς ἀλλήλους ὄντες τοῦ πρώτος ἕκαστος γίγνεσθαι ὠρέγοντο; and now especially the rising ambition of Alcibiades strove to gain the upper hand over the deliberate caution of the aged Nicias who longed for rest and quiet (see c. 43 ff.). To be sure, the historian, in accordance with his principle, shows us only so much of the internal movements of party strife as is necessary for the explanation of the position of Athens toward the other states, and gives full information only of the negotiations in the Athenian assembly which the cunning of Alcibiades so conducted as to bring about the conclusion of the treaty with Argos and her allies, in c. 97. But he shows with how little energy and consistency the external policy of Athens was conducted at this time and throughout the whole of this period. The troops which had been promised to aid the Argives came too late (see c. 59. 15) and in insufficient numbers (see c. 61. 1), so that the battle of Mantinea was not merely a defeat for the Argives, but inflicted heavy losses upon the Athenians as well (see c. 74. 9). The detailed narrative of the military operations which preceded this decisive battle, and of the external influences brought to bear upon them, presents a picture which reflects little credit upon Argives or Lacedaemonians (see especially c. 58; 60; 64; 65 f.), and something of the indecision and uncertainty to be observed in the movements of the troops seems to have passed over into the narrative of the historian. Repeated revision might have infused greater clearness into these passages, and their obscurity must be ascribed in part to the carelessness of copyists, as is often remarked in the commentary; but the comparative want of precision in the narrative is due in great measure to its sympathetic reproduction of the vacillating course of events themselves.

It is deserving of special notice that Thucydides, before turning in the following book to the narration of the Sicilian expedition, with which the second great period of war begins, employs with great art and care a device not elsewhere to be found, in order to place in the proper light the spirit which then governed the policy of Athens. After it has been determined that the independence of the last of the Cyclades, the Doric Melos, must be

destroyed by violence or voluntary submission, the leaders of the Athenian besieging force engage in a dialogue with the representatives of the besieged inhabitants, in which they express with undisguised openness the doctrine of the right of the stronger and the motives of naked self-aggrandizement, in accordance with which they reject every petition for indulgence and clemency (c. 85-113). And the theoretical justification of the method of brute force is immediately followed by its execution. The fifth book closes with the fall of the bravely defended town and the cruel punishment of its inhabitants. From this last part of the book a ray of light is cast forward upon the prevailing character of the second chief period of the Peloponnesian war.

From this summary it appears that the fifth book is, as regards by far the greater part, a well-planned connecting link between the two chief portions of the great history, just as the period of uncertain peace was itself recognized by the historian as an integral part of the great Peloponnesian war. For the attentive reader there remain, to be sure, some inequalities in the style of the narrative, some difficulties in expression, which can be entirely done away with only by repeated consideration and study. Yet with all its defects the fifth book affords us a no less clear and satisfactory insight into the events of which it treats, than the other extant parts of this immortal work.

The remainder of Classen's introduction is taken up with a sharp discussion and severe criticism of Müller-Strübing's *Aristophanes und die historische Kritik*, Leipsic, 1873. This writer believes that Thucydides, if not actually guilty of falsehood, at any rate habitually suppresses part of the truth, especially in matters connected with Athenian politics. His opinion is based mainly upon a theory that the real ruler of Athens and the Athenian empire in the fifth century B.C. was the minister of finance (ὁ ταμίης τῆς κοινῆς προσόδου or ἐπιμελητὴς τῆς διοικήσεως), who was elected once in four years. This election was naturally of the very highest importance, so that one cannot wonder if the strife of parties was very violent in Athens once in four years, even to the extent of interfering with her external policy and the conduct of her wars. Now Thucydides nowhere mentions the ταμίης τῆς

προσόδου nor the disturbance caused by these elections; consequently the uncertain conduct of the Athenians, especially during the period treated in the fifth book, is left unexplained, although it was the duty of Thucydides to explain it by giving us full information concerning the elections of this all-important functionary. This, however, according to Müller-Strübing, he intentionally neglected to do on account of his own political position or affiliations. Müller-Strübing does not prove that the ταμίης τῆς προσόδου existed in the fifth century B.C., and there appear to be sufficient reasons for believing that the office was a later creation,³ so that this theory falls to the ground. Müller-Strübing's explanation (p. 400 ff.) of the peculiarly vacillating and undecided conduct not only of the Athenians, but also of Argives and Lacedaemonians, in the summer of 418 B.C. (see c. 56-61) is based entirely upon this theory, and therefore need not be controverted in detail. The second point which requires special mention because of its bearing upon the character of Thucydides as historian of the period succeeding the peace of Nicias, is the discussion (p. 426 ff.) of Thracian affairs, with special reference to c. 83 § 4. According to Thucydides the only important military operation of the Athenians in Thrace after the loss of Amphipolis in the autumn of 424 B.C. was the attempt to recapture that town, which ended with the death of Cleon in November of 422 B.C. Not until 417 B.C. did the Athenians prepare to send a powerful expedition to protect their Thracian interests, and that expedition was given up on account of the defection of Perdiccas (see c. 83 § 4). Müller-Strübing thinks that the Athenians had had a large force in Thrace under the command of Demosthenes ever since 420 B.C., and that Thucydides is therefore consciously

³ U. Köhler, in his essay *zur Geschichte des delisch-attischen Bundes*, in the Abhdln. d. Berl. Akad. 1869, says: "It is yet to be proved that this finance-office existed at all before the archonship of Euclides." Fellner, *Sitzungsber. d. Wien. Akad.* XCV. (1879) p. 382, says: "In my opinion the essays which have lately ap-

peared have proved conclusively the impossibility of the existence of a superintendent of the finances (ἐπιμελητῆς τῆς διοικήσεως) before Euclides," after which he advances further arguments for his opinion. See also M. Fränkel in the third edition of Boeckh's *Staatshaushaltung d. Athener*, notes 269 and 277.

suppressing the truth. The main argument for this view is drawn from an inscription recording expenditures made from the treasury of Athens in the years 418 to 414 B.C. The inscription, which is very fragmentary, was first published by Rhangabé, *Ant. Hell.* No. 119, and afterwards by Boeckh, *Staatshaushaltung* II., p. 29 ff. with numerous restorations. It is now also published by Kirchhoff, *C. I. A.*, I., 180–183, and by Müller-Strübing, *Rhein. Mus.* 1878, p. 83 ff. In two places Boeckh read στρατηγοῖς τοῖς ἐπ' Ἡϊόνος τοῖς μετὰ Δημοσθένους, from which it would appear that Demosthenes was at this time (418 B.C.) in command of forces at Eion. But the letters upon the stone are in one case only ος τοῖς μετὰ Δημοσθένους, and in the other, according to Lolling's careful reading of the original, ΛΟΞ (*i.e.* γος) τοῖς μετὰ Δημοσθένους with the remains of either a P or a B before γος. The most probable restoration for both passages is, then, τοῖς ἐς Ἄργος τοῖς μετὰ Δημοσθένους. (So Fränkel in the third edition of Boeckh's *Staatshaushaltung*, II., p. 24, n. 4, and p. 25, n. 2.) In spite of this Müller-Strübing, *Rhein. Mus.* 1878, p. 83 ff., still maintains that Demosthenes was general in Thrace at this time, but brings forward no new arguments to support this opinion now that the inscription has failed him.

The other passages in *Aristophanes und die historische Kritik* which affect the interpretation of the fifth book of Thucydides are referred to in the commentary, for in spite of its fundamental error Müller-Strübing's book contains much which is instructive and valuable.

THUCYDIDES V.

* Ol. 89. 2; B.C. 422, Mar.

1 Τοῦ δ' ἐπιγιγνομένου θέρους * αἱ μὲν ἐνιαύσιοι 1
σπονδαὶ διελέλυντο μέχρι Πυθίων· καὶ ἐν τῇ ἐκεχειρίᾳ οἱ
'Αθηναῖοι Δηλίους ἀνέστησαν ἐκ Δήλου, ἡγησάμενοι κατὰ
5 παλαιάν τινα αἰτίαν οὐ καθαροὺς ὄντας ἱερῶσθαι, καὶ
μοι δεδήλωται ὥς ἀνελόντες τὰς θήκας τῶν τεθνεώτων
ὀρθῶς ἐνόμισαν ποιῆσαι. καὶ οἱ μὲν Δήλιοι Ἀτραμύττειον
Φαρνάκου δόντος αὐτοῖς ἐν τῇ Ἀσίᾳ ὥκησαν, οὕτως ὥς

THE TENTH YEAR OF THE WAR.

Chaps. 1-24.

1. *The Athenians for religious reasons drive the Delians from their island.*

2. αἱ σπονδαὶ διελέλυντο: the truce was at an end, but no warlike operations are recorded until Cleon led the expedition to Thrace, after the Pythian festival (Metageitnion, Ol. 89, 3, i.e. Aug., 422 B.C.). See App. — ἐκεχειρία: here and in c. 2. 2; 49. 14, the truce in consequence of the festival. See App. — 4. ἱερῶσθαι: pf. pass., depends upon ἡγησάμενοι. It refers to the purification and consecration of Delos which had taken place four years before (cf. iii. 104). The Athenians now thought that the Delians had at that time been consecrated (again) to Apollo when they were not yet entirely purified and cleansed from an ancient pollution; that is, that the re-consecration had taken place too soon. But besides (καὶ ἄμα), they thought that the man-

ner of purification (by removal of the coffins) had not been sufficiently thorough. — 5. ἡ πρότερόν μοι δεδήλωται: upon this depends the indir. disc. ὥς . . . ἐνόμισαν ποιῆσαι: "In which I have before related that they believed," etc. See App. — 7. ποιῆσαι: inf. aor. after ἐνόμισαν, refers to past time like νομίσαντες . . . ποιήσασθαι in vii. 17. 9: they believed that in removing the coffins they had acted rightly. GMT. 23, 2; H. 854. — Ἀτραμύττειον (not -τιον; here and in viii. 108. 19 with Vat.): an important place on the coast of Mysia, near the foot of Mt. Ida. — 8. Φαρνάκου: Pharnaces was at that time still satrap on the Hellespont. He was succeeded in this office by his son Pharnabazus. Cf. viii. 6. 3. — ὥρητο: with ellipsis of οἰκῆσαι. So we might say as each man chose. Cf. ii. 67. 10; iv. 48. 26; 74. 4; viii. 23. 2.

The expulsion of the Delians is regarded by Boeckh (Abh. d. Berl.

2 ἕκαστος ὥρμητο. Κλέων δὲ Ἀθηναίους πείσας ἐς τὰ ἐπὶ 1
 Θράκης χωρία ἐξέπλευσε * μετὰ τὴν ἐκεχειρίαν, Ἀθηναίον
 μὲν ὀπλίτας ἔχων διακοσίους καὶ χιλίους καὶ ἱππείας
 τριακοσίους, τῶν δὲ ξυμμάχων πλείους, ναῦς δὲ τριάκοντα.
 5 σχῶν δὲ ἐς Σκιώνην πρῶτον ἔτι πολιορκουμένην καὶ 2
 προσλαβὼν αὐτόθεν ὀπλίτας τῶν φρουρῶν, κατέπλευσεν
 ἐς τὸν Κωφὸν λιμένα τῶν Τορωναίων, ἀπέχοντα οὐ πολὺ
 τῆς πόλεως. ἐκ δ' αὐτοῦ, αἰσθόμενος ὑπ' αὐτομόλων ὅτι 3
 οὔτε Βρασίδας ἐν τῇ Τορώνῃ οὔτε οἱ ἐνόντες ἀξιόμαχοι
 10 εἶεν, τῇ μὲν στρατιᾷ τῇ πεζῇ ἐχώρει ἐς τὴν πόλιν, ναῦς
 δὲ περιέπεμψε δέκα ἐς τὸν λιμένα περιπλεῖν. καὶ πρὸς 4
 τὸ περιτείχισμα πρῶτον ἀφικνεῖται, ὃ προσπεριέβαλε τῇ
 πόλει ὃ Βρασίδας ἐντὸς βουλόμενος ποιῆσαι τὸ προά-

Akad., 1834, p. 6 ff.) and Curtius (*Hist. of Greece*, III. p. 200) as an unjust and tyrannical measure. But perhaps the scrupulousness in matters of religion which is expressed in the beginning of the treaty of peace (iv. 118. 1), and which caused the Delians to be brought back the very next year (c. 32. 4), was really the motive of the action of the Athenians.

2. *Cleon goes with fresh troops to the coast of Thrace, where the siege of Scione still continues, and attacks Torone by land and sea.*

1. Ἀθηναίους πείσας: some persuasion appears to have been needed to induce the Athenians to begin the war again after the truce of the preceding winter.

5. σχῶν ἐς: steering to. Cf. Hdt. vi. 92. 6, ἔσχον ἐς τὴν Ἀργολίδα χώραν. — Σκιώνην ἔτι πολιορκουμένην: the beginning of this siege is mentioned in iv. 131. The Athenians had built a wall of circumvallation and left a guard, but their main force had been

withdrawn. Cf. iv. 133. 15. — 6. αὐτόθεν . . . τῶν φρουρῶν: refers to the guard left at Scione, the ἐπ' αὐτῇ φυλακῇ of iv. 133. — 7. Κωφὸν λιμένα: see App. — τῶν Τορωναίων: in the territory of the Toroneans. The harbour of Torone is not mentioned until 11.

8. αἰσθόμενος ὑπ' αὐτομόλων: an exceptional const., αἰσθόμενος being treated as if it were διδαχθείς. The more natural prep. would be παρά, not Krüger's ἀπό. For this unusual use of ὑπό, see on i. 130. 3, ὃν ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων. Kühn. 442, 1, 2 a. — 9. οἱ ἐνόντες: of the garrison, as iv. 104. 2; viii. 84. 14. A freq. use of ἐνεῖναι. — 10. τῇ πεζῇ: epexegetical addition to στρατιᾷ. Cf. i. 95. 11, ὑπὸ τῶν Ἑλλήνων τῶν ἀφικνουμένων; iii. 54. 4. — ἐς τὴν πόλιν: against the city. Cf. ii. 18. 2, ἀφίκετο ἐς Οἰνόην. — 11. ἐς τὸν λιμένα: see App.

12. τὸ περιτείχισμα: Brasidas had united the suburb with the city (ἐντὸς

στειον, καὶ διελὼν τοῦ παλαιοῦ τείχους μίαν αὐτὴν ἐποίησε
 3 πόλιν. βοηθήσαντες δὲ ἐς αὐτὸ Πασιτελίδας τε ὁ Λακε-
 δαιμόνιος ἄρχων καὶ ἡ παρούσα φυλακὴ προσβαλόντων
 τῶν Ἀθηναίων ἡμύνοντο. καὶ ὥς ἐβιάζοντο καὶ αἱ νῆες
 ἅμα περιέπλεον ἐς τὸν λιμένα περιπεμφθεῖσαι, δείσας
 5 ὁ Πασιτελίδας μὴ αἷ τε νῆες φθάσωσι λαβοῦσαι ἐρῇ-
 μον τὴν πόλιν καὶ τοῦ τειχίσματος ἀλίσκομένου ἐγκατα-
 ληφθῇ, ἀπολιπὼν αὐτὸ δρόμῳ ἐχώρει ἐς τὴν πόλιν. οἱ δὲ 2
 Ἀθηναῖοι φθάνουσιν οἷ τε ἀπὸ τῶν νεῶν ἐλόντες τὴν
 Τορώνην καὶ ὁ πεζὸς ἐπισπόμενος αὐτοβοεὶ κατὰ τὸ δι-
 10 ηρημένον τοῦ παλαιοῦ τείχους ξυνεσπесών. καὶ τοὺς μὲν
 ἀπέκτειναν τῶν Πελοποννησίων καὶ Τορωναίων εὐθύς
 ἐν χερσί, τοὺς δὲ ζῶντας ἔλαβον καὶ Πασιτελίδαν τὸν ἄρ-

ποίησας, cf. i. 62. 3; ii. 83. 5; vii. 5. 14) by breaking down the old wall on this side, διελὼν τοῦ παλαιοῦ τείχους, and building a new one to enclose city and suburb alike. This is the περιτείχισμα ὃ προσπεριέβαλε τῇ πόλει. — 14. καὶ διελὼν κτέ.: the rel. pron., which would here be in a new case (dat.) must be supplied from the preceding 8. G. 156, x. Usually a dem. or pers. pron. is introduced, as in i. 74. 8; 122. 14; ii. 4. 24. H. 1005. — τείχους: gen. of the whole depending upon an unexpressed word denoting the part broken down, as in ii. 75. 24. G. 168, x. 2; Kühn. 416, 1, x. 2. — αὐτήν: agrees in gender with the pred. noun and refers to city and suburb.

3. Cleon takes Torone in spite of the brave resistance of the inhabitants, who are treated with great severity. The Boeotians take Panactum, an Attic border fort.

1. Πασιτελίδας: Pasitelidas. Cf. iv. 132. 19, where he is called Epitelidas. See note *ad loc.* — ἐς αὐτό: into this

advanced περιτείχισμα, which (6 and 17) is called simply τείχισμα, and from which he afterwards (7) retires into the city. — 3. ἐβιάζοντο: pass., as in i. 2. 4; iii. 94. 10. — 4. See App. — 5. φθάσωσι λαβοῦσαι: equiv. to πρότερον λάβωσι. G. 279, 4; H. 984.

7. οἱ δὲ Ἀθηναῖοι οἱ τε ἀπὸ τῶν νεῶν καὶ ὁ πεζός: cf. ii. 95. 5; iii. 13. 19. With these two subjs. distributing οἱ Ἀθηναῖοι agree respectively the two parties, ἐλόντες and ξυνεσπесών, the latter being limited by ἐπισπόμενος, while both belong with φθάνουσιν. G. 279, 4; H. 984. — 9. αὐτοβοεὶ: which is generally used in connexion with ελεῖν (ii. 81. 21; iii. 113. 29; viii. 62. 8), is here joined with ξυνεσπесών which practically implies ἐλόν. Cf. iii. 74. 8, αὐτοβοεὶ κρατήσειεν, and viii. 71. 12, αὐτοβοεὶ λήψεως οὐκ ἂν ἁμαρτεῖν. — τὸ διηρημένον: (cf. c. 2. 14) the breach made by Brasidas in the old wall. — 12. ἐν χερσί: in actual battle. Cf. c. 10. 49; iii. 66. 10; iv. 96. 14; 113. 6; vi. 70. 1. A similar expression is

χοντα. Βρασίδας δὲ ἐβοήθει μὲν τῇ Τορώνῃ, αἰσθόμενος 3
 δὲ καθ' ὁδὸν ἐαλωκυῖαν ἀνεχώρησεν, ἀποσχὼν τεσσαρά-
 15 κοντα μάλιστα σταδίου μὴ φθάσαι ἐλθών. ὁ δὲ Κλέων 4
 καὶ οἱ Ἀθηναῖοι τροπαῖά τε ἔστησαν δύο, τὸ μὲν κατὰ
 τὸν λιμένα, τὸ δὲ πρὸς τῷ τειχίσματι, καὶ τῶν Τορω-
 ναίων γυναῖκας μὲν καὶ παῖδας ἡνδραπόδισαν, αὐτοὺς δὲ
 καὶ Πελοποννησίους καὶ εἴ τις ἄλλος Χαλκιδέων ἦν, ξύμ-
 20 παντας ἐς ἑπτακοσίους, ἀπέπεμψαν ἐς τὰς Ἀθήνας· καὶ
 αὐτοῖς τὸ μὲν Πελοποννήσιον ὕστερον ἐν ταῖς γενομέναις
 σπονδαῖς ἀπῆλθε, τὸ δὲ ἄλλο ἐκομίσθη ὑπ' Ὀλυνθίων,
 ἀνὴρ ἀντ' ἀνδρὸς λυθείς.

Εἶλον δὲ καὶ Πάνακτον Ἀθηναίων ἐν μεθορίοις 5
 25 τείχος Βοιωτοὶ ὑπὸ τὸν αὐτὸν χρόνον προδοσίᾳ. καὶ ὁ 6

ἐς χεῖρας ἵναί, to come to blows. Cf. ii. 3. 21; iv. 72. 15, ἐλθεῖν ἐς χεῖρας; 96. 7.

14. ἀποσχὼν: denotes at once actual distance (definitely expressed by τεσσαράκοντα μάλιστα σταδίου) and his failure to attain his end (which is negatively expressed in μὴ φθάσαι ἐλθών, cf. c. 25. 12). With the last phrase, cf. ii. 77. 19, ἐλαχίστου ἐδέσσε διαφθεῖραι, where, however, μὴ is omitted. GMT. 95, 2 and κ. 1; H. 1029. *He was only about forty stadia removed from getting there before (the Athenians).*

19. εἰ τις ἄλλος Χαλκιδέων: stands in opposition to the αὐτοὺς, i.e. the men of Torone (cf. Hom. A. 4), who were also Chalcidians. The Athenians were esp. angry with those who had formerly been their allies. — ξύμπαντας: as in iv. 129. 15, *all together*, expressing the sum total. — 21. αὐτοῖς: i.e. the Athenians. Dat. of interest, as in i. 48. 9, Κορινθίοις δὲ τὸ μὲν δεξιὸν κέρας αἱ Μεγαρίδες νῆες εἶχον; 89, 15, ἐπειδὴ

αὐτοῖς οἱ βάρβαροι ἀπῆλθον; 101. 6, οἱ Εἰλωτες αὐτοῖς ἀπέστησαν; iv. 42. 20; iv. 67. 24. G. 184, 3; H. 771. — τὸ μὲν Πελοποννήσιον, τὸ δὲ ἄλλο: neut. sing. used as a collective noun. Cf. ii. 45. 5; iii. 39. 29, πέφυκε . . . ἄνθρωπος τὸ μὲν θεραπεῦον ὑπερφρονεῖν, τὸ δὲ μὴ ὑπεῖκον θαυμάζειν; iv. 61. 19, πέφυκε γὰρ τὸ ἀνθρώπειον ἄρχειν μὲν τοῦ εἰκότος, φυλάσσεσθαι δὲ τὸ ἐπίον. — ἐν ταῖς . . . ἀπῆλθε: *were set free in the treaty*; cf. c. 18. 35. The expression refers at once to the clause in the treaty and its execution. — 22. ἐκομίσθη: *were carried away in exchange*. Cf. i. 113. 14. — 23. ἀνὴρ ἀντ' ἀνδρὸς λυθείς: ἀνὴρ is here in partitive partic. appos. with τὸ ἄλλο. Cf. ii. 103. 4, τοὺς τε ἐλευθέρους ἄγοντες, οἱ ἀνὴρ ἀντ' ἀνδρὸς ἐλύθησαν. Kühn. 406, 8, n. 11.

24. Πάνακτον: Panactum was a fortified place (τείχος) east of Eleutheræ and nearly north of Phyle, close to the Boeotian frontier. On its further fortunes, see c. 39, 40, 42.

μὲν Κλέων φυλακὴν καταστησάμενος τῆς Τορώνης ἄρας
περιέπλει τὸν Ἄθων ὥς ἐπὶ τὴν Ἀμφίπολιν.

- 4 Φαίαξ δὲ ὁ Ἐρασιστράτου τρίτος αὐτὸς Ἀθηναίων 1
πεμπόντων ναυσὶ δύο εἰς Ἰταλίαν καὶ Σικελίαν πρεσβευ-
τῆς ὑπὸ τὸν αὐτὸν χρόνον ἐξέπλευσε. Λεοντῖνοι γὰρ 2
ἀπελθόντων Ἀθηναίων ἐκ Σικελίας μετὰ τὴν ξύμβασιν
5 πολίτας τε ἐπεγράψαντο πολλοὺς καὶ ὁ δῆμος τὴν γῆν
ἐπενόει ἀναδάσασθαι. οἱ δὲ δυνατοὶ αἰσθόμενοι Συ- 3
ρακοσίους τε ἐπάγονται καὶ ἐκβάλλουσι τὸν δῆμον. καὶ
οἱ μὲν ἐπλανήθησαν ὥς ἕκαστοι· οἱ δὲ δυνατοὶ ὁμολογή-
σαντες Συρακοσίοις καὶ τὴν πόλιν ἐκλιπόντες καὶ ἐρημώ-
10 σαντες, Συρακούσας ἐπὶ πολιτείᾳ ὥκησαν. καὶ ὕστερον 4
πάλιν αὐτῶν τινες διὰ τὸ μὴ ἀρέσκεσθαι ἀπολιπόντες ἐκ

27. ὥς ἐπὶ τὴν Ἀμφίπολιν: i.e. to get it away from Brasidas. For the account of the capture of Amphipolis by Brasidas, see iv. 105 f.

4. Phaeax is sent from Athens to Sicily, and tries without much success to form a coalition of the other Sicilian Greeks against the Syracusans.

1. Φαίαξ: at that time one of the most noted Athenians. Cf. Plut. Alc. 13, where he is mentioned as a rival of Alcibiades.—τρίτος αὐτός: with two others. Cf. i. 46. 7; viii. 35. 3, Δωριεὺς δ' Διαγόρου τρίτος αὐτός.

3. Λεοντῖνοι γὰρ κτέ.: continuing to 16, a short account of Sicilian affairs, since the time when they were last mentioned in iv. 65.—4. ἀπελθόντων Ἀθηναίων: in the summer of 424 B.C., after Hermocrates had brought about the peace among the Sicilian Greeks. See iv. 65.—5. πολίτας τε ἐπεγράψαντο: they enrolled new citizens in order to strengthen the democratic party, and for their benefit a new division of land was to be made.—τὴν γῆν ἀναδάσασθαι: cf. ἀναδασμὸς

γῆς, Hdt. iv. 159. 8, and the Attic oath of the heliasts, Dem. xxiv. 149.

6. αἰσθόμενοι: with no expressed obj., refers to what precedes. Cf. i. 95. 22, οἱ δὲ αἰσθόμενοι ἀπῆλθον; 118. 9; 126. 21; 131. 1; 134. 1; ii. 25. 8; iii. 22. 22; iv. 67. 8, and often.—8. ἐπλανήθησαν ὥς ἕκαστοι: they (i.e. the δῆμος) were scattered in every direction. The aor. referring to continued action in the past because this is regarded as a single historical event. GMT. 19, n. 2; H. 822 c. Cf. i. 6. 7; 8. 3; ii. 2. 2; iv. 56. 2. The ellipsis after ὥς ἕκαστοι is to be supplied from ἐπλανήθησαν.—9. Συρακοσίοις, Συρακούσας: see App.—ἐκλιπόντες καὶ ἐρημώσαντες: the fact that the city was left without inhabitants is emphasized.—10. ἐπὶ πολιτείᾳ ὥκησαν: they settled (aor.) there upon the assurance of citizenship. Cf. i. 13. 5, ἐπὶ ρητοῖς γέρασι πατρικαὶ βασιλεῖαι; iii. 114. 14, ξυμμαχίαν ἐποίησαντο ἐπὶ τοῖσδε. The dat. with ἐπὶ expresses the condition upon which anything is done.

11. ἀρέσκεσθαι: being contented,

τῶν Συρακουσῶν Φωκαίας τε τῆς πόλεως τι τῆς Λεον-
 τίνων χωρίον καλούμενον καταλαμβάνουσι καὶ Βρικιν-
 νίας ὃν ἔρυμα ἐν τῇ Λεοντίνῃ. καὶ τῶν τοῦ δήμου τότε
 15 ἐκπεσόντων οἱ πολλοὶ ἦλθον ὡς αὐτούς, καὶ καταστάν-
 τες ἐκ τῶν τειχῶν ἐπολέμουν. ἃ πυνθανόμενοι οἱ Ἀθη- 5
 ναῖοι τὸν Φαίακα πέμπουσιν, εἴ πως πείσαντες τοὺς σφί-
 σιν ὄντας αὐτόθι ξυμμάχους καὶ τοὺς ἄλλους, ἦν δύ-
 νωνται, Σικελιώτας κοινῇ ὡς Συρακοσίων δύναμιν περι-
 20 ποιουμένων ἐπιστρατεῦσαι, διασώσειαν τὸν δῆμον τῶν
 Λεοντίνων. ὁ δὲ Φαίαξ ἀφικόμενος τοὺς μὲν Καμαρι- 6
 ναίους πείθει καὶ Ἀκραγαντίνους, ἐν δὲ Γέλα ἀντιστάν-
 τος αὐτῷ τοῦ πράγματος οὐκέτι ἐπὶ τοὺς ἄλλους ἔρχεται,
 αἰσθόμενος οὐκ ἂν πείθειν αὐτούς, ἀλλ' ἀναχωρήσας
 25 διὰ τῶν Σικελῶν εἰς Κατάνην, καὶ ἅμα ἐν τῇ παρόδῳ καὶ

with and without dat. Cf. c. 37. 19; ii. 68. 7. — ἀπολιπόντες ἐκ: as in iii. 10. 8, ἀπολιπόντων ὕμῶν ἐκ τοῦ Μηδικοῦ πολέμου. Kühn. 447 c. — 12. τῆς πό-
 λεως τι χωρίον: apparently a suburb of Leontini, the name of which points to a connexion with the Ionic Phocaea (see Holm, *Gesch. Siciliens*, I. p. 198), while the fortress of Bricinniae was prob. at a greater distance from the city, though in the Leontine territory (ἐν τῇ Λεοντίνῃ, Holm, II. p. 9). — 14. ὃν: agrees with the pred. ἔρυμα. Cf. i. 10. 1. G. 135, 3, κ. 4; H. 610; Kühn. 369, 3.

15. ὡς αὐτούς: i.e. to join them. — καταστάντες: i.e. after they had established themselves and made preparations for defence. Cf. i. 59. 7; ii. 1. 3; iv. 75. 8. — 16. ἐκ τῶν τειχῶν: from the (two) fortified places. — ἐπολέμουν: they carried on war against the Syracusans. The impf. denotes the condition of hostility, not definite events. — ἃ πυνθανόμενοι κτί.: returns to the beginning of the chap. — 17. εἴ πως...

διασώσειαν κτί.: in case they should persuade, etc., and so save the δῆμος. An idea of purpose is implied as an apod. The whole is equiv. to a clause expressing intention. GMT. 53, κ. 2; H. 907. — τοὺς . . . ξυμμάχους: referring to the conditions which existed before 424 B.C. (iv. 65). See iii. 86. — 19. κοινῇ: with ἐπιστρατεῦσαι, the motive for a joint campaign being the continual (pres. partic. περιποιουμένων) aggressions of the Syracusans.

22. ἀντιστάντος αὐτῷ τοῦ πράγματος: since his undertaking did not prosper. As in c. 38. 20, ὡς δὲ ἀντέστη τὸ πρᾶγμα, in accordance with the well-known meaning of πράσσειν, undertake, or carry on an undertaking. Cf. i. 128. 13, τὰ πρὸς βασιλέα πράγματα πράσσειν; iv. 1. 4, ἔπραξαν δὲ τοῦτο οἱ Συρακόσιοι. — 24. αἰσθόμενος: see App. — 25. διὰ τῶν Σικελῶν: the Sicels in the country behind Syracuse. — ἐν τῇ παρόδῳ: on the march from Gela to Catana. This also goes to

ἐς τὰς Βρίκιννίαις ἐλθὼν καὶ παραθαρσύνας, ἀπέπλει.
 5 ἐν δὲ τῇ παρακομιδῇ τῇ ἐς τὴν Σικελίαν καὶ πάλιν ἀναχωρήσει καὶ ἐν τῇ Ἰταλίᾳ τισὶ πόλεσιν ἐχρημά-
 τισε περὶ φιλίας τοῖς Ἀθηναίοις, καὶ Λοκρῶν ἐντυγχάνει
 τοῖς ἐκ Μεσσηνίας ἐποίκοις ἐκπεπτωκόσιν, οἳ μετὰ τὴν
 5 Σικελιωτῶν ὁμολογίαν στασιασάντων Μεσσηνίων καὶ
 ἐπαγαγομένων τῶν ἐτέρων Λοκροὺς ἔποικοι ἐξεπέμφθη-
 σαν καὶ ἐγένετο Μεσσήνη Λοκρῶν τινα χρόνον. τούτοις
 οὖν ὁ Φαίαξ ἐντυχὼν [τοῖς κομιζομένοις] οὐκ ἠδίκησεν·
 ἐγεγένητο γὰρ τοῖς Λοκροῖς πρὸς αὐτὸν ὁμολογία ξυμβά-
 10 σεως πέρι πρὸς τοὺς Ἀθηναίους. μόνοι γὰρ τῶν ξυμμά-
 χων, ὅτε Σικελιωταὶ ξυνηλλάσσοντο, οὐκ ἐσπείσαντο

prove that Bricinniae lay some distance inland from Leontini.

5. *Phaeax, after negotiations with several cities of Italy, returns to Athens.*

1. *τῇ παρακομιδῇ καὶ ἀναχωρήσει*: the two corresponding nouns with but one art., as in i. 120. 10, *τὴν κατακομιδὴν καὶ πάλιν ἀντιληψιν*, and ii. 64. 27.

—2. *ἐχρημάτισε*: *λόγους προσήνεγκε*, Schol. This is used in like manner of conducting public business in c. 61. 6; i. 87. 17. With the dat., here only. Of the conduct of money matters, the mid. *χρηματίζεσθαι* is used in vii. 13. 13.—3. *φιλίας τοῖς Ἀθηναίοις*: cf. i. 63. 9, *τοῖς Ποτειδαῖαταις βοηθοί*; iii. 66. 17; iv. 23. 4. The dat. depends upon the verbal force of *φιλίας* (G. 185; H. 765 a) in spite of the fact that *φιλέω* takes the acc. Kühn. 424, 2.—4. *ἐκπεπτωκόσιν*: the attrib. partic. is not infrequently put by Thuc. after its subst. when the latter is further limited by other words. Cf. i. 11. 19; 90. 6; and often. Perhaps, however, Cobet (Mnem. 14, p. 4) is right in omitting *ἐποίκοις* as a gloss.—*τὴν Σικελιωτῶν ὁμολογίαν*: the terms

of this agreement between Athens and the Sicilians (424 B.C.) are given in iv. 65.—5. *στασιασάντων Μεσσηνίων*: Messene was disturbed by factions from its foundation to the latest times. See vi. 4. 24 ff., and A. Holm, *Gesch. Siciliens*, I. p. 198 ff.—6. *τῶν ἐτέρων*: doubtless the Ionic portion of the population, which had been subjected by Anaxilas (vi. 4. 34 ff.).

These people, from the moment of their first appearance in Sicily, had had dealings with the Epizephyrian Locrians (Hdt. vi. 23).—*ἐξεπέμφθησαν*: i.e. by the Locrians to Messene in accordance with the invitation (*ἐπαγαγομένων*).—7. *καὶ ἐγένετο*: joined to the rel. clause in loose grammatical connexion. Cf. c. 2. 14.

8. [*τοῖς κομιζομένοις*]: see App.—9. *ἐγεγένητο γάρ*: on his way to Sicily, Phaeax had made a preliminary arrangement with the Locrians, who had hitherto been averse to the Athenian alliance.

11. *οὐκ ἐσπείσαντο*: they made no treaty, wishing to be free to take advantage of any opportunities which

- Ἀθηναίοις, οὐδ' ἂν τότε, εἰ μὴ αὐτοὺς κατεῖχεν ὁ πρὸς Ἰπωνιέας καὶ Μεδμαίους πόλεμος, ὁμόρους τε ὄντας καὶ ἀποίκους. καὶ ὁ μὲν Φαίαξ ἐς τὰς Ἀθήνας χρόνῳ ὕστε-
 15 ρον ἀφίκετο.
- 6 Ὁ δὲ Κλέων ὡς ἀπὸ τῆς Τορώνης τότε περιέπλευ- 1
 σεν ἐπὶ τὴν Ἀμφίπολιν, ὁρμώμενος ἐκ τῆς Ἡϊόνος Στα-
 γείρῳ μὲν προσβάλλει Ἀνδρίων ἀποικίᾳ καὶ οὐχ εἶλε,
 Γαληψὸν δὲ τὴν Θασίων ἀποικίαν λαμβάνει κατὰ κράτος.
 5 καὶ πέμψας ὡς Περδίκκαν πρέσβεις, ὅπως παραγένοιτο 2
 στρατιᾷ κατὰ τὸ ξυμμαχικόν, καὶ ἐς τὴν Θράκην ἄλλους
 παρὰ Πολλῇν τῶν Ὀδομάντων βασιλέα, ἄξοντας μισθοῦ
 Θρᾶκας ὡς πλείστους, αὐτὸς ἡσύχαζε περιμένων ἐν τῇ
 Ἡϊόνι. Βρασίδης δὲ πυνθανόμενος ταῦτα ἀντεκάθητο 3
 10 καὶ αὐτὸς ἐπὶ τῷ Κερδυλίῳ· ἔστι δὲ τὸ χωρίον τοῦτο Ἀρ-
 γιλίων ἐπὶ μετεώρου πέραν τοῦ ποταμοῦ, οὐ πολὺ ἀπ-
 ἔχον τῆς Ἀμφιπόλεως, καὶ κατεφαίνετο πάντα αὐτόθεν,

might be offered them, such as the occurrences at Messene above referred to.—12. οὐδ' ἂν τότε: *sc. ἐσπείσαντο*.—13. Ἰπωνιέας καὶ Μεδμαίους: see App.

6. Cleon and Brasidas collect reinforcements, and take up positions opposite one another near Amphipolis.

1. τότε: refers to c. 3. 27. τότε often refers in this way to a time which is supposed to be well known to the reader. Cf. i. 101. 8; iii. 69. 2; iv. 46. 5; v. 4. 14; and see on i. 101. 8.—2. Σταγείρῳ (Strabo vii. frg. 35 and Steph. Byz. have Σταγείρα): north of Acanthus, on the Strymonian Gulf. Cf. Hdt. vii. 115. 6. The birthplace of Aristotle. St. now reads here and in c. 18. 25 (not iv. 88. 9) Σταγίρος, acc. to the inscriptions.—4. Γαληψόν: between the Strymon and the

Nestus. Cf. iv. 107. 12; Diod. xii. 68; Strabo, vii. 35; Steph. Byz. *s.v.*

6. κατὰ τὸ ξυμμαχικόν: the alliance had been renewed, iv. 132. 2.—7. τῶν (with Vat. for τὸν) Ὀδομάντων: cf. ii. 101. 12. This tribe is mentioned by Hdt. vii. 112. 7. Its home was apparently in the plain between Strymon and Nestus.—ἄξοντας: with Linwood (Jahrb. 1862, p. 200) for ἄξοντα, for this intention must be ascribed to the envoys, not to the foreign chief.—μισθοῦ: gen. of price, as in iv. 124. 22; vii. 25. 34. G. 178; H. 746; Kr. Spr. 47, 17, 3. Cf. Ar. Ach. 144.—9. Ἡϊόνι: cf. iv. 106. 17 and 18.—ἀντεκάθητο καὶ αὐτός: refers to ἡσύχαζε (*sc. ὁ Κλέων*) of the preceding line.

10. Ἀργιλίων: in the territory of Argilos, but on the right bank of the

ὥστε οὐκ ἂν ἔλαθεν αὐτὸν ὀρμώμενος ὁ Κλέων τῷ στρατῷ,
 ὅπερ προσεδέχετο ποιήσῃν αὐτόν, ἐπὶ τὴν Ἀμφίπολιν,
 15 ὑπεριδόντα σφῶν τὸ πλῆθος, τῇ παρούσῃ στρατιᾷ ἀνα-
 βήσεσθαι. ἅμα δὲ καὶ παρεσκευάζετο Θράκας τε μισθω- 4
 τοὺς πεντακοσίους καὶ χιλίους καὶ τοὺς Ἡδῶνας πάν-
 τας παρακαλῶν, πελταστὰς καὶ ἱππέας· καὶ Μυρκινίων
 καὶ Χαλκιδέων χιλίους πελταστὰς εἶχε πρὸς τοῖς ἐν
 20 Ἀμφιπόλει. τὸ δ' ὀπλιτικὸν ξύμπαν ἠθροίσθη δισχίλιοι 5
 μάλιστα καὶ ἱππῆς Ἑλληνες τριακόσιοι. τούτων Βρασί-
 δας μὲν ἔχων ἐπὶ Κερδυλίῳ ἐκάθητο ἐς πεντακοσίους καὶ
 χιλίους, οἱ δ' ἄλλοι ἐν Ἀμφιπόλει μετὰ Κλεαρίδου ἐτε-
 7 τάχατο. ὁ δὲ Κλέων τέως μὲν ἡσύχαζεν, * ἔπειτα ἠναγκά- 1
 σθη ποιῆσαι ὅπερ ὁ Βρασίδας προσεδέχετο. τῶν γὰρ 2
 στρατιωτῶν ἀχθομένων μὲν τῇ ἔδρᾳ, ἀναλογιζομένων δὲ

Strymon. — 11. οὐ πολὺ: about 20 stadia. — 13. αὐτόν: Cl. and one Ms. for αὐτόθεν, the repetition of which is useless. This renewed mention of Brasidas makes his intention in occupying Cerdylum more prominent, and makes the connexion of the following προσεδέχετο and παρεσκευάζετο easier. (St. and Schütz, with three Mss., omit αὐτόθεν.) — 14. ἐπὶ τὴν Ἀμφίπολιν . . . ἀναβήσεσθαι: explaining the preceding ὅπερ . . . ποιήσῃν. Cf. iii. 59. 18, ὅπερ ἀναγκαῖον . . . τοῖς ὧδε ἔχουσι, λόγου τελευτᾶν. — 15. τῇ παρούσῃ στρατιᾷ: without waiting for his expected reinforcements.

16. Θράκας τε κτέ.: to be taken with παρακαλῶν, not with παρεσκευάζετο, which is used abs. as often elsewhere. Cf. ii. 11. 22; iii. 46. 9; vii. 34. 4; viii. 10. 4. The τε . . . καὶ admits of no other const., and, moreover, the opposition between τοὺς Ἡδῶνας πάντας and the definite number of the other Thracians is made

more evident in this way. — 18. Μυρκινίων: Myrcinus, also an Edonian city, had been for some time in alliance with Brasidas. Cf. iv. 107. 9.

21. ἱππῆς Ἑλληνες: to distinguish them from the Edonians of 18. — τούτων: part. gen. It depends upon the obj. of ἔχων implied in ἐς πεντακοσίους καὶ χιλίους. About 1500 of these. — 23. μετὰ Κλεαρίδου: he was stationed at Amphipolis. Cf. iv. 132. 19. — ἐτετάχατο: this form (or the pf. τετάχεται) occurs also in iii. 13. 18; iv. 31. 7; vii. 4. 34. G. 118, 5, x.; 119, 3; H. 464 a.

7. Cleon is forced by the impatience of his men to march out and reconnoitre.

1. ἔπειτα: after ἔπειτα, when μὲν precedes, δέ is sometimes found, and sometimes not; examples of both uses are about equally numerous. Here the Mss. omit δέ.

3. τῇ ἔδρᾳ: like ii. 18. 19, τῇ καθέδρᾳ. τῇ προσμονῇ, Schol. Cf. Hdt. ix. 41. 4. — τῶν στρατιωτῶν ἀναλογιζομέ-

τὴν ἐκείνου ἡγεμονίαν, πρὸς οἴαν ἐμπειρίαν καὶ τόλμαν
 5 μετὰ οἷας ἀνεπισημοσύνης καὶ μαλακίας γενήσοιτο καὶ
 οἰκοθεν ὥς ἄκοντες αὐτῷ ξυνῆλθον, αἰσθόμενος τὸν
 θροῦν καὶ οὐ βουλόμενος, αὐτοὺς διὰ τὸ ἐν τῷ αὐτῷ καθ-
 ημένους βαρύνεσθαι ἀναλαβὼν ἦγε. καὶ ἐχρήσατο τῷ 3
 τρόπῳ, ᾧ περ καὶ ἐς τὴν Πύλον εὐτυχήσας ἐπίστευσέ τι
 10 φρονεῖν· ἐς μάχην μὲν γὰρ οὐδὲ ἡλπισέν οἱ ἐπεξιέναι
 οὐδένα, κατὰ θέαν δὲ μᾶλλον ἔφη ἀναβαίνειν τοῦ χω-
 ρίου, καὶ τὴν μείζω παρασκευὴν περιέμενεν, οὐχ ὥς τῷ
 ἀσφαλεῖ, ἣν ἀναγκάζηται, περισχῆσων, ἀλλ' ὥς κύκλῳ
 περιστὰς βίᾳ αἰρήσων τὴν πόλιν. ἐλθὼν τε καὶ καθίσας 4
 15 ἐπὶ λόφου καρτεροῦ πρὸ τῆς Ἀμφιπόλεως τὸν στρατόν,
 αὐτὸς ἐθεᾶτο τὸ λιμνῶδες τοῦ Στρυμόνος καὶ τὴν θέσιν

νων: cf. οἱ στρατιῶται ἀνελογίζοντο, viii. 83. 10, where the expression is used in the same sense as here. — 4. τὴν ἐκείνου ἡγεμονίαν: proleptic. Cf. i. 23. 26, αἱ δ' ἐς τὸ φανερόν λεγόμεναι αἰτίαι αἰδ' ἦσαν ἐκατέρων, ἀφ' ὧν λύσαντες τὰς σπονδὰς ἐς τὸν πόλεμον κατέστησαν; ii. 21. 3, μεμνημένοι καὶ Πλειστοδάνκτα ὅτε ἐσβαλὼν ἐς Ἐλευσίνα ἀνεχώρησε. — πρὸς οἴαν . . . μετὰ οἷας: the pron. is repeated with the same effect of emphasis as in vii. 75. 37. The opinion of Thuc. about Brasidas as well as Cleon remains the same, even after Cleon's success at Pylos. See on iv. 28. 24 and 39. 11, and Introd. to Book I., p. 45. — 5. ἀνεπισημοσύνης: does not occur elsewhere in Thuc. The adj. occurs in ii. 89. 31, and freq. elsewhere. — 6. οἰκοθεν: placed first in its clause, even before ὥς, for emphasis. Cf. i. 77. 4 ff. — ξυνῆλθον: corresponds to ἐξῆλθε, c. 8. 7. See App. — καθήμενος: remaining inactive, as in iv. 124. 24. See App.

9. ᾧ περ . . . εὐτυχήσας ἐπίστευσέ τι φρονεῖν: (the manner) by which he had been successful at Pylos, and thus had acquired confidence in his own wisdom (φρονεῖν τι as in ii. 53. 19, ἀπολαῦσαι τι, to have some enjoyment), i.e. his method of reckless attacks. — 11. κατὰ θέαν: to reconnoitre. Cf. c. 9. 10; 10. 8; vi. 31. 5. Const. with τοῦ χωρίου, i.e. Amphipolis. — 12. καὶ τὴν μείζω κτέ.: καὶ is the confirmation of what precedes: "and in fact (ii. 2. 26; iv. 1. 9) he was waiting for the reinforcements (mentioned in c. 6. 5 ff.), not that he might gain the victory (περισχῆσων as in vii. 105. 4) without risk if he should be forced to fight (ἣν ἀναγκάζηται, sc. μάχεσθαι), but with the intention of forcing the town to surrender by surrounding it." — 14. βίᾳ αἰρήσων: take by force of arms. This is merely opp. to ὁμολογία παραστήσασθαι, acquire by agreement, and does not mean take by storm. See on i. 102. 7. — ἐλθὼν τε: and accordingly he went. Expressing conse-

τῆς πόλεως ἐπὶ τῇ Θράκῃ ὡς ἔχοι, ἀπιέναι τε ἐνόμιζεν, 5
 ὁπόταν βούληται, ἀμαχεί· καὶ γὰρ οὐδὲ ἐφαίνετο οὐτ'
 ἐπὶ τοῦ τείχους οὐδεὶς οὔτε κατὰ πύλας ἐξῆι, κεκλημέ-
 20 ναι τε ἦσαν πᾶσαι. ὥστε καὶ μηχανὰς ὅτι οὐκ ἀνῆλθεν
 ἔχων ἀμαρτεῖν ἐδόκει· ἐλεῖν γὰρ ἂν τὴν πόλιν διὰ τὸ
 8 ἐρήμον. ὁ δὲ Βρασίδας εὐθὺς ὡς εἶδε κινουμένους τοὺς 1
 Ἀθηναίους, καταβὰς καὶ αὐτὸς ἀπὸ τοῦ Κερδυλίου ἐσέρ-
 χεται ἐς τὴν Ἀμφίπολιν. καὶ ἐπέξοδον μὲν καὶ ἀντίταξιν 2
 οὐκ ἐποιήσατο πρὸς τοὺς Ἀθηναίους, δεδιὼς τὴν αὐτοῦ
 5 παρασκευὴν καὶ νομίζων ὑποδεεστέρους εἶναι, οὐ τῷ
 πλήθει (ἀντίπαλα γάρ πως ἦν), ἀλλὰ τῷ ἀξιώματι (τῶν
 γὰρ Ἀθηναίων ὅπερ ἐστράτεψε καθαρὸν ἐξῆλθε, καὶ Λη-

quence. *τε* is here not a correlative of *καί*. — 17. *ἐπὶ τῇ Θράκῃ*: in respect to the surrounding Thracian country. An indefinite description of its situation as i. 105. 6, *ἐπ' Αἰγίνῃ*; ii. 86. 11, *ἐπὶ τῇ Ῥίῳ*; vi. 2. 6, *ἐπὶ τῇ θαλάσῃ*. St. omits these words as an interpolation.

17. *ἀπιέναι τε ἐνόμιζεν*: not to be separated by any stronger punctuation from what precedes. He examined the situation at his leisure, and believed that he could go away without a battle whenever he chose. — 18. *οὐτ', οὔτε*: used as if both belonged to one verb, *ἐφαίνετο*, although *ἐξῆι* is irregularly added in the second clause. — 20. *ὥστε καὶ . . . ἐδόκει*: i.e. he was even sorry that he had not brought his storming machines with him. — *οὐκ ἀνῆλθεν*: refers to *ἀναβαίνειν*, 11. See App. — 21. *ἐλεῖν ἂν*: sc. *ἐδόκει*. His thought was *ἔλοιμι ἂν* or perhaps *εἶλον ἂν*. GMT. 53; H. 964.

8. Thereupon Brasidas re-enters Amphipolis, and determines to attack the Athenians in two divisions commanded respectively by himself and Clearchus.

2. *καὶ αὐτός*: these words indicate reciprocity in the movements of the two parties. Brasidas returned to the city which Cleon had approached. Cf. c. 7. 8 ff. *εὐθὺς ὡς εἶδε κινουμένους τοὺς Ἀθηναίους* is the natural consequence of *κατεφαίνετο πάντα αὐτόθεν* in c. 6. 12.

4. *δεδιὼς τὴν αὐτοῦ παρασκευὴν*: οὐ θαρρῶν τῇ ἰδίᾳ παρασκευῇ, Schol. His force consisted mainly of mercenaries. Cf. iv. 80. 22. — *ὑποδεεστέρους*: refers in accordance with frequent usage to *παρασκευὴν* (G. 138, n. 3; H. 615 a), and is therefore not to be changed (with Portus) to *υποδεεστερος*. — 6. *ἀντίπαλα*: without reference to a definite subj. Cf. i. 7. 8; ii. 56. 4; iii. 88. 4; iv. 117. 13. — *ἀξιώματι*: almost with the meaning of *excellence, efficiency* (τῇ δυνάμει, Schol.); but their reputation, with the respect arising from it, is also expressed by this word. — 7. *καθαρόν*: οὐχὶ συγκλύδων οὐδὲ ἐπικούρων, ἀλλ' αὐτῶν τῶν πολιτῶν, Schol. Cf. *χρηστοῖς καταλόγοις ἐκκριθέν*, vi. 31. 28. Similarly Hd. i. 211. 3 and iv. 135. 10, τὸ κα-

μνίων καὶ Ἱμβρίων τὸ κράτιστον), τέχνη δὲ παρεσκευάζετο ἐπιθησόμενος. εἰ γὰρ δείξειε τοῖς ἐναντίοις τό τε 3
 10 πλῆθος καὶ τὴν ὀπλισιν ἀναγκαίαν οὔσαν τῶν μεθ' ἑαυτοῦ, οὐκ ἂν ἡγείτο μᾶλλον περιγενέσθαι ἢ ἄνευ προόψεως τε αὐτῶν καὶ μὴ ἀπὸ τοῦ ὄντος καταφρονήσεως. ἀπολεξάμενος οὖν αὐτὸς πεντήκοντα καὶ ἑκατὸν ὀπλίτας, 4
 15 ρεῖν αἰφνιδίως, πρὶν ἀπελθεῖν τοὺς Ἀθηναίους, οὐκ ἂν νομίζων αὐτοὺς ὁμοίως ἀπολαβεῖν αὐθις μεμονωμένους, εἰ τύχοι ἐλθοῦσα αὐτοῖς ἡ βοήθεια. ξυγκαλέσας δὲ τοὺς 5
 πάντας στρατιώτας καὶ βουλόμενος παραθαρσύναι τε καὶ τὴν ἐπίνοιαν φράσαι ἔλεγε τοιαύδε·

9 “Ἄνδρες Πελοποννήσιοι, ἀπὸ μὲν οἷας χώρας ἤκο- 1

θαρὸν τοῦ στρατοῦ. Plut. Aem. P. 8, αὐτῶν τῶν Μακεδόνων ἀρετῇ καὶ ἡλικίᾳ τὸ καθαρότατον. — Δημνίων καὶ Ἱμβρίων: Attic cleruchi, often mentioned together as trusty followers, iii. 5. 5; iv. 28. 18; vii. 57. 8. — 8. τέχνη: by artifice. Cf. c. 18. 16. Const. with ἐπιθησόμενος, which is fut. partic. without ὥς expressing purpose after παρεσκευάζετο. Similarly ii. 91. 8; vi. 54. 18; vii. 17. 2; viii. 59. 2.

10. ἀναγκαίαν οὔσαν: barely sufficient, such as had been obtainable under the circumstances. Cf. vi. 37. 17. A similar use of the superl. occurs in i. 90. 21; 82. 10. — 12. αὐτῶν: objective gen. referring to Brasidas's own forces: ἄνευ προόψεως αὐτῶν is equiv. to εἰ μὴ αὐτοὺς προΐδοιεν. What follows carries out the same idea, the emphasis upon the consequence which was to be avoided being made stronger by the use of μὴ ἀπὸ instead of ἄνευ (for similar phrases, cf. i. 91. 28; iii. 40. 28, 30; iv. 130. 26; vii. 15. 12; 70. 49). καὶ μὴ ἀπὸ τοῦ ὄντος καταφρονήσεως is equiv. to καὶ

εἰ μὴ τοῦ ὄντος (i.e. their real weakness which would then appear) καταφρονήσκειαν. “If he showed his weakness to the enemy, he thought he should be less likely (οὐ μᾶλλον for ἥττον) to gain a victory than if they did not see his forces and learn to despise them.” This explanation is adopted from that of Schütz, Ztschr. f. d. Gymn. Wesen 12, p. 406, and St., Symbola Philologorum Bonnensium, p. 387 f.

14. προστάξας: προστάσσειν, hand over to, place under the command of. Cf. vi. 42. 8, κατὰ τέλη στρατηγῷ προστεταγμένοι. — 16. ἀπολαβεῖν: cut off, get into his power, as in ii. 90. 20; iv. 14. 19. — 17. τύχοι ἐλθοῦσα: equiv. to τύχῃ ἔλθοι.

19. φράσαι: tell accurately. Cf. i. 145. 4 and note; iii. 42. 10 and note.

9. SPEECH OF BRASIDAS TO HIS TROOPS.

It is sufficient to remind you briefly that you are Dorians opposed to Ionians. § 1. Next listen to my plan: we must surprise the enemy while they are off

μεν, ὅτι ἀεὶ διὰ τὸ εὐψυχον ἐλευθέρας, καὶ ὅτι Δωριῆς
 μέλλετε ἴωσι μάχεσθαι, ὧν εἰώθατε κρείσσους εἶναι, ἀρ-
 κείτω βραχέως δεδηλωμένον· τὴν δὲ ἐπιχείρησιν ᾧ τρό- 2
 5 πῳ διανοοῦμαι ποιεῖσθαι διδάξω, ἵνα μὴ τῷ τὸ κατ' ὀλί-
 γον καὶ μὴ ἅπαντας κινδυνεύειν ἐνδεὲς φαινόμενον ἀτολ-
 μίαν παράσχη. τοὺς γὰρ ἐναντίους εἰκάζω καταφρονήσει 3
 τε ἡμῶν καὶ οὐκ ἂν ἐλπίσαντας ὥς ἂν ἐπεξέλθοι τις αὐ-
 τοῖς ἐς μάχην, ἀναβήναί τε πρὸς τὸ χωρίον καὶ νῦν ἀτά-
 10 κτως κατὰ θεῶν τετραμμένους ὀλιγωρεῖν. ὅστις δὲ τὰς 4
 τοιαύτας ἁμαρτίας τῶν ἐναντίων καλλίστα ἰδὼν καὶ ἅμα
 πρὸς τὴν ἑαυτοῦ δύναμιν τὴν ἐπιχείρησιν ποιεῖται, μὴ

their guard and not expecting an attack. Wise use of the mistakes of others is the surest means of success. § 2-5. I, with my chosen troops, will attack their centre. Then you, Clearchidas, in the moment of their confusion, will fall upon them with the rest of our forces; and if all do their duty, as I expect, then all will be sure of perpetual freedom from the yoke of Athens. § 6-9. I myself will prove that I can not only advise, but act. § 10.

2. ὅτι: namely; explanatory, in the particularization of what precedes. ὅτι . . . ἐλευθέρας (sc. ἡγομεν ἀπὸ χώρας) bridges over the transition from the interr. οἷας to ὅτι Δωριῆς, etc. — τὸ εὐψυχον: the noblest expression for manly courage. Cf. ii. 39. 7. — Δωριῆς, ἴωσι: the same distinction of races is expressed with the same pride in i. 124. 5; vi. 77. 11; vii. 5. 17. — 3. ἀρκείτω δεδηλωμένον: corresponds nearly to the Lat. monuisse sufficiat. But the partic. modifies the double subj. of ἀρκείτω, ἀπὸ μὲν οἷας κτέ. and ὅτι Δωριῆς κτέ. GMT. 112, 2, n. 1.

4. τὴν δὲ ἐπιχείρησιν: const. with ποιεῖσθαι, although this has at the head of the sent. almost an abs. posi-

tion. See on i. 33. 16; 32. 18. — 5. ἵνα μὴ τῷ τὸ κατ' ὀλίγον κτέ.: lest our exposing ourselves in detachments and not all together seem poor tactics and cause discouragement to any one. See App.

8. καὶ οὐκ ἂν ἐλπίσαντας ὥς ἂν ἐπεξέλθοι: and since they would not have expected that anybody could (possibly) come out against them. οὐκ ἂν ἐλπίσαντας is equiv. to ὅτι οὐκ ἂν ἤλπισαν. ὥς with ἐλπίζειν, also in viii. 54. 4. — 10. κατὰ θεῶν (cf. c. 7. 11) τετραμμένους: τετραμμένος πρὸς (or, as here, κατὰ) is the proper expression for a predominant inclination in one direction to the neglect of other things. See on ii. 40. 4. Cf. ii. 25. 11; 51. 13; vii. 73. 16. ἀτάκτως is to be taken with τετραμμένους as well as ὀλιγωρεῖν, which last is used abs. ("be careless"), as in ii. 62. 20; vi. 91. 40.

11. καὶ ἅμα: καὶ connects the adv. modifier πρὸς (cf. i. 6. 15; 10. 8) τὴν ἑαυτοῦ δύναμιν with the partic. ἰδὼν, which also limits the meaning of the verb. — 12. ποιεῖται: indic. in general prot. GMT. 51, n. 3. — μὴ ἀπὸ τοῦ προφανοῦς μᾶλλον κτέ.: προφανοῦς is in the same const. with ἀντιπαρταχθέντος, "not so much with regard

ἀπὸ τοῦ προφανοῦς μᾶλλον καὶ ἀντιπααραταχθέντος ἢ ἐκ
 τοῦ πρὸς τὸ παρὸν ξυμφέροντος, πλείστ' ἂν ὀρθοῖτο · καὶ 5
 15 τὰ κλέμματα ταῦτα καλλίστην δόξαν ἔχει ἅ τὸν πολέμιον
 μάλιστ' ἂν τις ἀπατήσας τοὺς φίλους μέγιστ' ἂν ὠφελή-
 σειεν, ἕως οὖν ἔτι ἀπαράσκευοι θαρσοῦσι καὶ τοῦ ὑπ- 6
 απιέναι πλεόν ἢ τοῦ μένοντος, ἐξ ὧν ἐμοὶ φαίνονται, τὴν
 διάνοιαν ἔχουσιν, ἐν τῷ ἀνειμένῳ αὐτῶν τῆς γνώμης καὶ
 20 πρὶν ξυνταθῆναι μᾶλλον τὴν δόξαν, ἐγὼ μὲν ἔχων τοὺς
 μετ' ἐμαντοῦ καὶ φθάσας, ἣν δύνωμαι, προσπεσοῦμαι
 δρόμῳ κατὰ μέσον τὸ στρατεύμα · σὺ δέ, Κλεαρίδα, ὅστε- 7
 ρον, ὅταν ἐμὲ ὀρᾷς ἤδη προσκείμενον καὶ κατὰ τὸ εἰκὸς
 φοβοῦντα αὐτούς, τοὺς μετὰ σεαυτοῦ τοὺς τ' Ἀμφιπο-
 25 λίτας καὶ τοὺς ἄλλους ξυμμάχους ἄγων αἰφνιδίως τὰς
 πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπείγεσθαι ὡς τάχιστα ξυμ-

to what is to be seen and to the forces which stand arrayed against one another." — 13. ἐκ τοῦ . . . ξυμφέροντος: according to what is advantageous under the circumstances.

15. τὰ κλέμματα: τὰ στρατηγήματα, Schol., from the specially Lacedaemonian expression κλέπτειν for military stratagems (cf. Xen. *Anab.* iv. 6. 11 ff., where κλέπτειν is used of taking a mountain by stealth). — α (sc. κλέμματα): with ἀπατήσας, a sort of schema etymologicum or cognate acc., since κλέμμα ἀπατᾶν is equiv. to ἀπάτην ἀπατᾶν. — 16. ἂν: for its repetition, cf. i. 36. 14; 77. 20; 136. 17; iv. 114. 21. St. denies that this is a repetition, because the first ἂν belongs to ἀπατήσας, the second to ὠφελήσειε. But ἀπατήσας is equiv. to εἰ ἀπαθήσειε, of course without ἂν. GMT. 42, 3, κ. 1.

18. τοῦ μένοντος: an excellent example of Thuc.'s liking for neut. partic. instead of inf. Equally striking is ἐν τῷ μὴ μελετῶντι, i. 142. 22,

with which ἐν τῷ ἀνειμένῳ below may be compared. GMT. 108, κ. 4. — φαίνονται: with a pers. subj. where we should expect ὡς φαίνεται, as in c. 75. 12, ἐδόκουν; c. 113. 3, δοκεῖτε. — 20. ξυνταθῆναι: see App.

23. ἤδη προσκείμενον: already engaged, after the first attack has been made. — 24. τοὺς μετὰ σεαυτοῦ: opp. to τοῖς μετ' ἐμαντοῦ, 21, the 2000 Peloponnesian hoplites of c. 6. 21 (less the 150 which Brasidas kept for himself, c. 8. 13). To these are added the Amphipolitans and other allies. — τοὺς τ' Ἀμφιπολίτας καὶ τοὺς ἄλλους ξυμμάχους: must be joined without intervening punctuation to the preceding τοὺς μετὰ σεαυτοῦ. It is the less usual arrangement by which τε introduces the second member, and καὶ the third, as in i. 13. 5 f. — 26. ἐπικθεῖν καὶ ἐπείγεσθαι: the only case of the use of the inf. in the sense of the second pers. imv. in Thuc. G. 269; H. 957; Kr. 55, 1, 5. For the

μίξαι.' ἐλπίς γὰρ μάλιστα αὐτοὺς οὕτω φοβηθῆναι· τὸ 8
 γὰρ ἐπιὸν ὕστερον δεινότερον τοῖς πολεμίοις τοῦ παρόν-
 τος καὶ μαχομένου, καὶ αὐτός τε ἀνὴρ ἀγαθὸς γίγνου, 9
 30 ὥσπερ σε εἰκὸς ὄντα Σπαρτιάτην, καὶ ὑμεῖς, ὦ ἄνδρες
 ξύμμαχοι, ἀκολουθήσατε ἀνδρείως, καὶ νομίζατε τρία
 εἶναι τοῦ καλῶς πολεμεῖν, τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι
 καὶ τὸ τοῖς ἄρχουσι πείθεσθαι, καὶ τῇδε ὑμῖν τῇ ἡμέρᾳ
 ἢ ἀγαθοῖς γενομένοις ἐλευθερίαν τε ὑπάρχειν καὶ Λακε-
 35 δαιμονίων ξυμμάχοις κεκληθῆσθαι, ἢ Ἀθηναίων τε δούλοις,
 ἣν τὰ ἄριστα ἀνευ ἀνδραποδισμοῦ ἢ θανατώσεως πράξῃτε,

third pers. vi. 34. 55 f. is adduced, but with doubtful propriety.

27. **μάλιστα αὐτοὺς**: St. writes **μάλιστ' ἂν αὐτοὺς**; but this use of the aor. inf. without **ἂν** with **ἐλπίς** and similar words is very common. Cf. ii. 80. 11; iii. 3. 15; 32. 15; iv. 28. 28; 80. 3; vi. 87. 18; and see on ii. 3. 8. G. 203, n. 2; H. 948 A, 952.—**28. τὸ ἐπιόν**: like **τοῦ παρόντος** and **τοῦ μαχομένου** neut. sing. in personal signification, as in ii. 45. 5; iii. 39. 29 f.; vii. 43. 44.

31. νομίζατε τρία εἶναι, τὸ τοῖς ἄρχουσι πείθεσθαι: see App.—**33. τῇδε τῇ ἡμέρᾳ**: cf. ii. 12. 14, ἥδε ἡ ἡμέρα τοῖς Ἑλλήσι μεγάλων κακῶν ἄρξει; Ar. Pax, 435, εὐχόμεσθα τὴν νῦν ἡμέραν Ἑλλήσιν ἄρξει πάσι πολλῶν καγαθῶν; Xen. Hell. ii. 2. 23; Plut. Lys. 15. In closest connexion with this stands only **ὑμῖν . . . ὑπάρχειν** depending upon **νομίζατε**: “be sure that on this day there awaits you either—or—.” This alternative which belongs with **ὑπάρχειν** extends to the end of the period, in the first term with the subjs. **ἐλευθερίαν** and **Λακεδαιμονίων ξυμμάχοις κεκληθῆσθαι**, in the second only with **γενέσθαι** and its predicates, **Ἀθηναίων δούλοις** and **κωλυταῖς ἐλευθερώσεως τοῖς λοιποῖς Ἑλλήσιν**. The

words **καὶ δουλείαν χαλεπωτέραν ἢ πρὶν εἶχετε** are an emphatic addition to **Ἀθηναίων δούλοις** (not to be joined with **ὑπάρχειν**) “and that in a harsher bondage than the old one.” In consequence of this and the other inserted clause (**ἣν τὰ ἄριστα . . . πράξῃτε**) the regular connexion of **Ἀθηναίων τε δούλοις** with a following **καί** is interrupted, and instead of this we have the more emphatic **τοῖς δὲ λοιποῖς κτέ.** A similar case occurs in i. 11. 4 ff. The difficulty of the passage is increased by the fact that the second **ἢ** (35) is without any explanatory words corresponding to **ἀγαθοῖς γενομένοις**. Brasidas avoids saying **κακοῖς γενομένοις** or any words to that effect, but makes the consequences so much the more prominent by the expressions **δουλείαν χαλεπωτέραν** and **κωλυταῖς ἐλευθερώσεως**. For another understanding of the passage, see App.—**35. κεκληθῆσθαι**: pf. of recognized appellation: “bear the (honourable) name of allies of the Lacedaemonians.” Cf. ii. 37. 4; iii. 82. 51. GMT. 18, 3 b, n.; H. 849.—**35. δούλοις**: refers to being subjects of Athens, **ἀνδραποδισμοῦ** to actual slavery.—**36. ἣν τὰ ἄριστα . . . πράξῃτε**: “even if you fare in the best possible way,

καὶ δουλείαν χαλεπωτέραν ἢ πρὶν εἶχετε, τοῖς δὲ λοιποῖς
 Ἑλλησι κωλυταῖς γενέσθαι ἐλευθερώσεως. ἀλλὰ μήτε 10
 ὑμεῖς μαλακισθῆτε, ὀρώντες περὶ ὅσων ὁ ἀγὼν ἐστίν, ἐγώ
 40 τε δείξω οὐ παραινέσαι οἷός τε ὦν μᾶλλον τοῖς πέλας ἢ
 καὶ αὐτὸς ἔργῳ ἐπέξελθεῖν.”

10 Ὁ μὲν Βρασίδης τοσαῦτα εἰπὼν τήν τε ἔξοδον παρ- 1
 ἔσκευάζετο αὐτὸς καὶ τοὺς ἄλλους μετὰ τοῦ Κλεαρίδα
 καθίστη ἐπὶ τὰς Θρακίας καλουμένας τῶν πυλῶν, ὅπως
 ὥσπερ εἶρητο ἐπέξιοιεν. τῷ δὲ Κλέωνι, φανεροῦ γενομέ- 2
 5 νου αὐτοῦ ἀπὸ τοῦ Κερδυλίου καταβάντος καὶ ἐν τῇ πό-
 λει ἐπιφανεῖ οὔσῃ ἔξωθεν περὶ τὸ ἱερὸν τῆς Ἀθηνᾶς θυο-
 μένου καὶ ταῦτα πράσσοντος, ἀγγέλλεται (προυκεχωρή-

and are not sold as slaves or put to death.” τὰ ἄριστα (adv.) πράσσειν, sup. of εἶδ' πράσσειν, which occurs in ii. 64. 8; vi. 75. 17.

39. μαλακισθῆτε: as in ii. 43. 27, ἀλγεινότερα γὰρ ἀνδρὶ γε φρόνημα ἔχοντι ἢ μετὰ τοῦ μαλακισθῆναι κάκωσις ἢ ὁ μετὰ ῥώμης καὶ κοινῆς ἐλπίδος ἅμα γιγνώμενος ἀνάσθητος θάνατος. — 41. ἔργῳ ἐπέξιναι: opp. to παραινεῖν or simply λόγοις, as in i. 84. 16; 120. 27.

10. Cleon, having heard of Brasidas's intention, tries to retreat to Eion before it can be carried out. But Brasidas, after a short address to his men, makes the attack as agreed, and Clearidas comes up at the right moment. The Athenian army is thrown into confusion, which soon becomes a rout. In the heat of pursuit, Brasidas is mortally wounded, while Cleon is killed in his flight by a Myrcinian peltast. The rest escape after heavy losses to Eion. Brasidas dies after receiving the news of the victory.

1. τοσαῦτα: so much and no more, esp. after short speeches. Cf. ii. 12. 1; 72. 1 and 13; iii. 31. 1; 52. 14;

iv. 11. 1; vii. 49. 1. So Plat. Prot. 318 a, τοσοῦτος δ' ἡμέτερος λόγος. — 2. Κλεαρίδα: Dor. gen. as i. 103. 6, Διὸς τοῦ Ἰθωμήτα; v. 25. 4, Πλειστόλα. — 3. Θρακίας τῶν πυλῶν: acc. to Leake in the northeast side of the wall, on the road leading to Drabescus. See Weissenborn, *Hellen*, p. 156. — 4. εἶρητο: cf. 9. 22 ff. — ἐπέξιοιεν: after he had himself made his *exodos*, 1.

4. φανεροῦ γενομένου: personal (as in c. 9. 18, φαίνονται), with the three parties. καταβάντος, θυομένου, πράσσοντος. The action of first (καταβάντος) was naturally noticed (aor.) by the Athenians as soon as it took place (c. 8. 2); how that of the other two was observed (θυομένου καὶ ταῦτα πράσσοντος, present with reference to γενομένου) is explained by ἐπιφανεῖ οὔσῃ ἔξωθεν (as in c. 6. 12, κατεφαίνετο πάντα αὐτόθεν). — 5. αὐτοῦ: sc. Βρασίδου. — 6. θυομένου: mid. used esp. of sacrifices made for the purpose of observing the omens. Cf. Hdt. v. 44. 13; vii. 167. 7; 189. 9; ix. 10. 13; 33. 2; 62. 5; Xen. *Anab.* ii. 2. 3; vi. 2. 9. This purpose accounts also for the

κει γὰρ τότε κατὰ τὴν θέαν), ὅτι ἡ τε στρατιὰ ἅπασα
 φανερά τῶν πολεμίων ἐν τῇ πόλει καὶ ὑπὸ τὰς πύλας
 10 ἵππων τε πόδες πολλοὶ καὶ ἀνθρώπων ὡς ἐξιόντων ὑποφαί-
 νονται. ὁ δὲ ἀκούσας ἐπῆλθε· καὶ ὡς εἶδεν, οὐ βουλόμενος 3
 μάχῃ διαγωνίσασθαι πρῶν οἱ καὶ τοὺς βοηθοὺς ἤκειν καὶ
 οἴομενος φθήσεσθαι ἀπελθὼν, σημαίνειν τε ἅμα ἐκέ-
 λευεν ἀναχώρησιν καὶ παρήγγελλε τοῖς ἀπιοῦσιν ἐπὶ τὸ
 15 εὐώνυμον κέρας, ὥσπερ μόνον οἶόν τ' ἦν, ὑπάγειν ἐπὶ
 τῆς Ἱόνης. ὡς δ' αὐτῷ ἐδόκει σχολῇ γίνεσθαι, αὐτὸς 4
 ἐπιστρέψας τὸ δεξιὸν καὶ τὰ γυμνὰ πρὸς τοὺς πολεμίους
 δοὺς ἀπῆγε τὴν στρατιάν. κὰν τούτῳ Βρασίδης ὡς ὄρα 5
 τὸν καιρὸν καὶ τὸ στράτευμα τῶν Ἀθηναίων κινούμενον,

use of ταῦτα πρόσσοντας referring to the sacrificial ceremonies mentioned in vi. 69. 16. — 8. τότε: he had just gone out for the reconnoissance mentioned in c. 7. 11. — ἅπασα: "it was evident that the troops were all collected." — 9. ὑπὸ τὰς πύλας . . . ὑποφαίνονται: *under the gate* (in the space between the gate and the threshold) *they were seen a little*, i.e. as far as was possible (ὑπο-) in this way. So, too, πόδες . . . ὡς ἐξιόντων refers to the forces drawn up in readiness to march. This all shows accurate observation on the part of the scouts. But see App.

11. ἐπῆλθε: i.e. he went nearer to see for himself. — 12. οἱ: with ἤκειν, like the dat. with ἐλθεῖν in i. 13. 12; 27. 1; 61. 1; 107. 27; iii. 70. 2; vi. 46. 12; vii. 73. 5; viii. 96. 1. Plat. Prot. 321 c. Cf. also vi. 96. 2. In all these cases the dat. is the 'obj. for which' coinciding with the limit of motion. — 13. φθήσεσθαι ἀπελθὼν: *that he would get away in time*, i.e. before being attacked. — 14. τοῖς ἀπιοῦσιν: the art. indicates the successive execu-

tion of the ἀναχώρησις as commands were given: hence Cl. with good Ms. authority writes παρήγγελλε (used esp. of military orders, cf. c. 58. 16; 71. 18; 73. 11) for παρήγγειλε. "To the departing troops, i.e. as the separate divisions started, the command was given to turn to the left upon the road to Eion" (St. omits τοῖς). The idea of gradual departure is also contained in ὑπάγειν. The emphatic connexion of the two verbs ἐκέλευεν and παρήγγελλε by τε ἅμα and καὶ gives an intimation of Cleon's efforts to hasten the departure, which in the following αὐτὸς ἐπιστρέψας τὸ δεξιὸν κτέ. lead to pernicious haste. — 15. ὥσπερ μόνον οἶόν τ' ἦν: sc. in order to reach Eion.

16. σχολῇ: see App. — 17. ἐπιστρέψας τὸ δεξιόν: in his impatience, he causes the right wing to turn and advance (cf. ii. 90. 18) before its proper turn, thereby exposing it to attack. — τὰ γυμνὰ: the unprotected side (iii. 23. 10; v. 71. 6), i.e. the right side, the left being covered by the shield.

20 λέγει τοῖς μεθ' ἑαυτοῦ καὶ τοῖς ἄλλοις ὅτι “Οἱ ἄνδρες
 ἡμᾶς οὐ μένουσι· δῆλοι δὲ τῶν τε δοράτων τῇ κινήσει
 καὶ τῶν κεφαλῶν· οἷς γὰρ ἂν τοῦτο γίγνηται, οὐκ εἰώ-
 θασι μένειν τοὺς ἐπιόντας. ἀλλὰ τὰς τε πύλας τις ἀνοι-
 γέτω ἐμοὶ ὡς εἴρηται, καὶ ἐπεξίωμεν ὡς τάχιστα θαρ-
 25 σοῦντες.” καὶ ὁ μὲν κατὰ τὰς ἐπὶ τὸ σταύρωμα πύλας καὶ 8
 τὰς πρώτας τοῦ μακροῦ τείχους τότε ὄντος ἐξελθὼν ἔθει
 δρόμῳ τὴν ὁδὸν ταύτην εὐθείαν ἥπερ νῦν κατὰ τὸ καρ-
 τερώτατον τοῦ χωρίου ἰόντι τροπαῖον ἔστηκε, καὶ προσ-
 βαλὼν τοῖς Ἀθηναίοις, πεφοβημένοις τε ἅμα τῇ σφετέρᾳ
 30 ἀταξία καὶ τὴν τόλμαν αὐτοῦ ἐκπεπληγμένοις, κατὰ μέ-
 σον τὸ στράτευμα τρέπει, καὶ ὁ Κλεαρίδας, ὥσπερ εἵ- 7
 ρητο, ἅμα κατὰ τὰς Θρακίας πύλας ἐπεξελθὼν τῷ στρα-
 τῷ ἐπεφέρετο. ξυνέβη τε τῷ ἀδοκῆτῳ καὶ ἐξαπώνης ἀμ-

20. **ὅτι**: often used to introduce a dir. quot. Cf. i. 137. 22; iv. 38. 16; viii. 53. 20.—21. **δῆλοι δέ**: (not *δή* with Kr.) epexegetical, as in i. 46. 3; 55. 9; iii. 34. 1.—**τῇ κινήσει**: hints at a restless movement toward hasty departure, not toward meeting the enemy.—24. **ὡς εἴρηται**: sc. *ἀνοίγειν*. He had chosen for his sally not the Thracian gate, but two others (*τὰς ἐπὶ τὸ σταύρωμα*). By *τὰς πρώτας τοῦ μακροῦ τείχους τότε ὄντος* an outer gate in the long wall built by Hagnon (iv. 102. 18) seems to be meant. This wall was afterwards destroyed. Changes made by the Lacedaemonians in the fortifications of Amphipolis are referred to in iv. 103. 18.

27. **τὸ καρτερώτερον τοῦ χωρίου**: the higher parts of the ground, which Cleon, acc. to c. 7. 15, had seized. Brasidas directed his attack against this point in order to strike at the main force of the Athenians while still undivided.—28. **ἰόντι**: the dat.

denoting the person in respect to whom the statement is made is used most freq. of partic. denoting motion, estimation, or judgment. Cf. i. 10. 34; 24. 1; G. 184, 5; H. 771 b.—30. **κατὰ μέσον τὸ στράτευμα**: with *προσβαλὼν*.

31. **τρέπει, καὶ ὁ Κλεαρίδας ἐπεφέρετο**: the connexion is close. “Just as Brasidas was forcing the Athenians to retreat, Clearidas fell upon them.” The impf. is used of contemporaneous action.—33. **ξυνέβη τε κτέ.**: “and so it came to pass that by the unexpectedness and suddenness (of the attack) from both sides at once the Athenians were thrown into disorder.” So *ζυμβαίνειν* of several events occurring at once in i. 29. 21; v. 14. 20; 37. 20; vii. 75. 7; viii. 64. 17; 82. 15.—**καὶ ἐξαπώνης**: pleonastic strengthening of *ἀδοκῆτῳ*. The art. *τῷ* belongs with both. St. (*Adn. Crit.* VI.) takes it as consequence of *ἀδοκῆτῳ* and connects it with *θουρηθῆναι*, which, in

φοτέρωθεν τοὺς Ἀθηναίους θορυβηθῆναι· καὶ τὸ μὲν 8
 35 εὐώνυμον κέρας αὐτῶν τὸ πρὸς τὴν Ἡϊόνα, ὅπερ δὴ καὶ
 προκεχωρήκει, εὐθὺς ἀπορραγὲν ἔφυγε. καὶ ὁ Βρασίδης
 ὑποχωροῦντος ἤδη αὐτοῦ ἐπιπαριῶν τῷ δεξιῷ τιτρώσκε-
 ται, καὶ πεσόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνον- 9
 ται, οἱ δὲ πλησίον ἄραυτες ἀπήνεγκαν. τὸ δὲ δεξιὸν τῶν
 40 Ἀθηναίων ἔμενε μᾶλλον· καὶ ὁ μὲν Κλέων, ὡς τὸ πρῶ-
 τον οὐ διανοεῖτο μένειν, εὐθὺς φεύγων καὶ καταληφθεὶς
 ὑπὸ Μυρκινίου πελταστοῦ ἀποθνήσκει, οἱ δὲ αὐτοῦ ξυ-
 στραφέντες ὀπλῖται [ἐπὶ τὸν λόφον] τὸν τε Κλεαρίδαν ἡμύ-
 νοντο καὶ δις ἥ τρις προσβαλόντα, καὶ οὐ πρότερον ἐν-

view of the close connexion of cause and effect, seems inadmissible (in the new ed. St. omits καί). A similar connexion of two unlike adv. expressions occurs in iii. 4. 4 f., ἀπαράσκειοι καὶ ἐξαίφνης ἀναγκασθέντες πολεμεῖν.

35. τὸ πρὸς τὴν Ἡϊόνα: which was already on the way to Eion in 15 f. — 37. ἐπιπαριῶν τῷ δεξιῷ: "pressing forward (ἐπι-) and turning against the right wing." Cf. i. 61. 3, ὡς ἦσθοντο καὶ τοὺς μετὰ Ἀριστέως ἐπιπαριῶντας.

38. πεσόντα αὐτόν: that he had fallen. The partic. aor. with αἰσθάνεσθαι to express what has happened immediately before is found in Thuc. only here and in viii. 102. 3. In the 24 other passages always partic. pres. or pf. In c. 30. 3, the partic. pres. stands in connexion with the partic. aor. where the difference between them is plainly marked. The part. is equiv. to ὅτι ἔπεσεν. — 39. τὸ δὲ δεξιὸν ἔμενε μᾶλλον: after the fall of Brasidas, by which the violence of the attack was diminished, the right wing, although hard pressed, still stood its ground for a while. Cleon,

to be sure, who had (cf. 17) made an ill-advised movement with the right wing, and hoped to escape with the whole army (ἀπῆγε τὴν στρατίαν), took to flight immediately; but the hoplites, who had formed in close order (ξυστραφέντες, as in ii. 4. 23; iv. 68. 25; vi. 91. 6) where they stood, defended themselves bravely for a while, though on the one hand Cleon was urging them to retreat, while on the other Brasidas was attacking with the utmost vigour. See App. — 40. ὡς τὸ πρῶτον οὐ διανοεῖτο μένειν: as he had from the first had no intention of standing his ground, with reference to c. 7. 10. — 43. ἐπὶ τὸν λόφον: apparently interpolated to explain αὐτοῦ; for that αὐτοῦ must be understood as an adv. of place is evident from its position. It points expressly to the place from which Cleon had just fled. Some copier, thinking of c. 7. 15 ff., thought wrongly that the close order was formed ἐπὶ τὸν λόφον, and added this explanation of αὐτοῦ, but after ἀπῆγε τὴν στρατίαν, 18, it is not probable that they were still ἐπὶ λόφον καρτεροῦ of c. 7. 15. — 44. καὶ

45 ἔδοσαν πρὶν ἢ τε Μυρκινία καὶ ἡ Χαλκιδικὴ ἵππος καὶ οἱ
 πελτασταὶ περιστάντες καὶ ἑσακοντίζοντες αὐτοὺς ἔτρε- 10
 ψαν. οὕτω δὲ τὸ στράτευμα πᾶν ἤδη τῶν Ἀθηναίων φυ-
 γὸν χαλεπῶς καὶ πολλὰς ὁδοὺς τραπόμενοι κατὰ ὄρη,
 ὅσοι μὴ διεφθάρησαν ἢ αὐτίκα ἐν χερσὶν ἢ ὑπὸ τῆς Χαλ-
 50 κιδικῆς ἵππου καὶ τῶν πελταστῶν, οἱ λοιποὶ ἀπεκομίσθη-
 σαν εἰς τὴν Ἡϊόνα. οἱ δὲ τὸν Βρασίδαν ἄραντες ἐκ τῆς 11
 μάχης καὶ διασώσαντες εἰς τὴν πόλιν ἔτι ἔμπνουν ἐσεκό-
 μισαν· καὶ ᾗσθητο μὲν ὅτι νικῶσιν οἱ μεθ' αὐτοῦ, οὐ
 πολὺ δὲ διαλιπὼν ἐτελεύτησε. καὶ ἡ ἄλλη στρατιὰ ἀνα- 12
 55 χωρήσασα μετὰ τοῦ Κλεαρίδου ἐκ τῆς διώξεως νεκροὺς
 11 τε ἐσκύλευσε καὶ τροπαῖον ἔστησε. μετὰ δὲ ταῦτα τὸν 1
 Βρασίδαν οἱ ξύμμαχοι πάντες ξυν ὄπλοις ἐπισπόμενοι
 δημοσίᾳ ἔθαιψαν ἐν τῇ πόλει πρὸ τῆς νῦν ἀγορᾶς οὐσῆς·
 καὶ τὸ λοιπὸν οἱ Ἀμφιπολίται, περιέρξαντες αὐτοῦ τὸ
 5 μνημεῖον, ὥς ἦρω τε ἐντέμνουσι καὶ τιμὰς δεδώκασιν
 ἀγῶνας καὶ ἐτησίους θυσίας, καὶ τὴν ἀποικίαν ὥς οἰκιστῇ

dis ἢ tris: although he, etc. Cf. i. 82.
 12, διελθόντων ἐτῶν καὶ δύο καὶ τριῶν
 and note.—45. Μυρκινία: cf. c. 6.
 18, where, however, only peltasts
 from Myrcinus are mentioned.

47. οὕτω δὲ: see App.—τὸ στρά-
 τευμα πᾶν φυγὸν . . . τραπόμενοι . . .
 ὅσοι μὴ διεφθάρησαν οἱ . . . λοιποὶ
 ἀπεκομίσθησαν: the subj. is divided
 in the course of the period, and un-
 dergoes progressive modifications.
 Similarly ii. 4. 3 ff.; 65. 3 ff.; iv. 68.
 3 ff.—49. ἐν χερσὶν: cf. c. 3. 12.

52. ἔτι ἔμπνουν: also in i. 134. 15.
 —53. ᾗσθητο: i.e. he received the news
 while still in command of his facul-
 ties. Cf. c. 26. 5, where αἰσθανόμενος
 is used in a similar sense.

55. νεκροὺς τε: the omission of the
 art. is occasioned by the close con-
 nexion with καὶ τροπαίων.

11. Brasidas receives a public fune-
 ral at Amphipolis, and is honoured by the
 Amphipolitans as a hero.

The Athenians return home.

3. πρὸ τῆς νῦν ἀγορᾶς οὐσῆς: re-
 ferring to later changes, as in c. 10.
 26. Other cases in which the honour
 of burial within a city was con-
 ferred are mentioned in Xen. *Hell.*
 vii. 3. 12; Cic. *ad Fam.* iv. 12. 3.—4.
 περιέρξαντες: see App.—5. ἦρω: see
 App.—ἐντέμνουσι: of sacrifices
 made to the dead, διὰ τὸ ἐν τῇ γῇ
 τῶν σφαγίων ἀποτέμνεσθαι τὰς κεφαλὰς·
 οὕτω γὰρ θύουσι τοῖς χθονίοις. Schol.
 The word does not occur again before
 Plutarch and Lucian.—δεδώκασιν:
 'pf., as well as the pres. ἐντέμνουσι, is
 the expression of one who is present
 in the neighbourhood and sees the
 yearly repetition of this custom.

- προσέθεσαν, καταβαλόντες τὰ Ἀγνώνεια οἰκοδομήματα καὶ ἀφανίσαντες εἴ τι μνημόσυνόν που ἔρελλεν αὐτοῦ τῆς οἰκίσεως περιέσεσθαι, νομίσαντες τὸν μὲν Βρασίδαν
 10 σωτήρ᾽ αὖτε σφῶν γεγενῆσθαι καὶ ἐν τῷ παρόντι ἅμα τὴν τῶν Λακεδαιμονίων ξυμμαχίαν φόβῳ τῶν Ἀθηναίων θεραπεύοντες, τὸν δὲ Ἀγνώνα κατὰ τὸ πολέμιον τῶν Ἀθηναίων οὐκ ἂν ὁμοίως σφίσι ξυμφόρως οὐδ' ἂν ἡδέως τὰς τιμὰς ἔχουν. καὶ τοὺς νεκροὺς τοῖς Ἀθηναίοις ἀπέδοσαν.
 15 ἀπέθανον δὲ Ἀθηναίων μὲν περὶ ἑξακοσίους, τῶν δ' ἑναντίων ἑπτὰ, διὰ τὸ μὴ ἐκ παρατάξεως, ἀπὸ δὲ τοιαύτης

Thuc. writes while living on his Thracian estates' (Cl.). See *Introd.* to Book I. p. 15. Thuc. probably did write part of his history while in Thrace, but the tenses here employed might be used by any contemporaneous writer. — 7. *προσέθεσαν*: aor. is, on the other hand, merely the historical mention of the fact: "they attributed the town to him as founder." Arbitrary adoption and change of 'oecist' is mentioned in vi. 3. 13; 5. 16. — Ἀγνώνεια οἰκοδομήματα: the public buildings dating from the settlement of Hagnon (iv. 102. 13 ff.), especially the heroum, which was probably erected after Hagnon's death (Müller-Strübing, *Aristoph.* p. 718). That Hagnon was dead appears from 13. — 8. εἴ τι μνημόσυνον κτέ.: "whatever was likely to remind them of, etc." Such reminders would probably be continually met with in recurring festivals and in public proceedings and documents. — αὐτοῦ: refers to Hagnon implied in Ἀγνώνεια. — ἔμελλεν περιέσεσθαι: "was likely to remain in future as a reminder." A comprehensive expression. — 10. καὶ ἐν τῷ παρόντι ἅμα: connected in somewhat loose const.,

with *σωτήρ᾽ αὖτε σφῶν γεγενῆσθαι*: the services already rendered by Brasidas are placed in opposition to the present interest of the Amphipolitans in the alliance with Sparta, but both appear as the result of Brasidas's action; so the opposition of τὸν μὲν Βρασίδαν and τὸν δὲ Ἀγνώνα is preserved. — 12. κατὰ τὸ πολέμιον τῶν Ἀθηναίων: "in consequence of their hostile attitude towards Athens." Cf. iii. 56. 7, εἰ γὰρ τῷ αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολέμῳ τὸ δίκαιον λήψεσθε. — 13. ὁμοίως: sc. as formerly, while their relation with Athens was a pleasant one. Cf. i. 99. 6; 124. 15 (not, "as Brasidas"). — οὐδ' ἂν ἡδέως τὰς τιμὰς ἔχουν: not to be taken with the Schol. (and Jowett) as referring to σφίσι. "Hagnon himself would not receive honours paid him after the town had become an enemy of Athens, either with benefit to the citizens or with pleasure to himself." Such action and feeling after death was ascribed to the 'oecist' who was worshipped as a hero. See Hermann, *Gottesd. Alterthümer*, 16.

16. τοιαύτης ξυντυχίας: refers to the account in the preceding chapter, esp. to *ξυνέβη τε . . . θορυβεθῆναι*,

ξυντυχίας καὶ προεκφοβήσεως τὴν μάχην μᾶλλον γενέσθαι· μετὰ δὲ τὴν ἀναίρεσιν οἱ μὲν ἐπ' οἴκου ἀπέπλευσαν, οἱ δὲ μετὰ τοῦ Κλεαρίδου τὰ περὶ τὴν Ἀμφίπολιν καθίσταντο.

- 12 Καὶ ὑπὸ τοὺς αὐτοὺς χρόνους τοῦ θέρους τελευτῶν- 1
τος Ῥαμφίας καὶ Αὐτοχαρίδας καὶ Ἐπικυδίδας Λακε-
δαιμόνιοι ἐς τὰ ἐπὶ Θράκης χωρία βοήθειαν ἤγον ἐνα-
κοσίων ὀπλιτῶν, καὶ ἀφικόμενοι ἐς Ἡράκλειαν τὴν ἐν
5 Τραχῶνι καθίσταντο ὃ τι αὐτοῖς ἐδόκει μὴ καλῶς ἔχειν.
ἐνδιατριβόντων δὲ αὐτῶν ἔτυχεν ἡ μάχη αὕτη γενομένη, 2
13 καὶ τὸ θέρος ἐτελεύτα. τοῦ δ' ἐπιγιγνομένου * χειμῶνος 1
εὐθὺς μέχρι μὲν Πιερίου τῆς Θεσσαλίας διῆλθον οἱ περὶ
τὸν Ῥαμφίαν, κωλύοντων δὲ τῶν Θεσσαλῶν καὶ ἄμα Βρα-
σίδου τεθνεῶτος, ὥπερ ἤγον τὴν στρατιάν, ἀπετράποντο
5 ἐπ' οἴκου, νομίσαντες οὐδένα καιρὸν εἶναι ἔτι τῶν τε

33 f., of which the reader is here reminded by *προεκφοβήσεως* (the panic before the fight began). Even taking these things into account, the difference in the losses of the two sides is very great.

18. οἱ μὲν: the Athenians. — 19. καθίσταντο: here and in c. 12. 5 the impf. esp. of political regulations intended to be permanent. Cf. ii. 6. 3; iii. 28. 17; 35. 7; v. 82. 3.

12. A reinforcement under Rhamphias, sent by the Lacedaemonians to Thrace, is detained at Heraclea in Trachis.

2. Ῥαμφίας: Rhamphias is the father of Clearchus, who is well known as a participator in the expedition of Cyrus. Cf. viii. 8. 14, Κλέαρχος δ' Ῥαμφίου. — 3. βοήθειαν ἤγον: were on the way with reinforcements. A similar attempt had failed the year before. Cf. iv. 132. 5 ff. — 4. Ἡράκλειαν: Heraclea was founded by the Lacedaemonians in 426 B.C. Cf. iii. 92 f.

— 5. δ π. . . ἔχειν: Heraclea was not prosperous owing to the misconduct of the Lacedaemonian governors and the hostility of the Thessalians. See iii. 93. 12 ff.

13. And, upon hearing of the battle at Amphipolis, returns home.

2. Πιερίου: Pierium; its position is uncertain. Liv. xxxii. 15 has Pieria or Pierium. — 3. κωλύοντων τῶν Θεσσαλῶν: as they always tried to do. Brasidas alone succeeded in passing through by his tact and ingenuity, iv. 78 f. Ischagoras had been stopped, iv. 132. § 2, 3. — καὶ ἄμα: introduces, as usual, an important reason: and besides since Brasidas was now dead. Almost like ἄλλως τε καί. See on i. 2. 9. — 4. ὥπερ ἤγον: dat. of the 'person for whom' coinciding with the limit of motion. Cf. iv. 37. 4, βουλόμενοι ἀγαγεῖν αὐτοὺς Ἀθηναίους ζῶντας. — 5. οὐδένα καιρὸν εἶναι ἔτι: an abs. expression: "it was now no longer the time," "the favourable moment

Ἀθηναίων ἥσση ἀπεληλυθότων καὶ οὐκ ἀξιόχρεων αὐτῶν
 ὄντων δρᾶν τι ὦν κακείνος ἐπενόει· μάλιστα δὲ ἀπῆλθον 2
 εἰδότες τοὺς Λακεδαιμονίους, ὅτε ἐξήεσαν, πρὸς τὴν
 14 εἰρήνην μᾶλλον τὴν γνώμην ἔχοντας. ξυνέβη τε εὐθύς 1
 μετὰ τὴν ἐν Ἀμφιπόλει μάχην καὶ τὴν Ῥαμφίου ἀναχώ-

was past." The connexion is made plain by the inf. δρᾶν τι . . . ἐπενόει, which belongs to ἀξιόχρεων. Herbst, Philol. Anz. 1871, p. 51, connects δρᾶν τι with καιρὸν εἶναι, and takes ἀξιόχρεων as abs., as elsewhere in Thuc. But the position of the words and the emphasis upon αὐτῶν seems to demand the connexion of δρᾶν τι with ἀξιόχρεων. In the rel. clause ὦν κακείνος ἐπενόει, καί has its freq. observed proleptic force. Cf. i. 74. 25; 83. 7; 117. 16; ii. 86. 5. "Since the Athenians, in consequence of a defeat (ἥσση expresses the reason more distinctly than μεθ' ἧσαν) had gone away, and they themselves were not prepared to carry out on their own account any part of what he had had in mind."

7. μάλιστα δὲ ἀπῆλθον εἰδότες τοὺς Λακεδαιμονίους κτέ.: Thuc. here lays peculiar stress upon the state of public feeling which prevailed at Sparta. This has been kept in the background throughout the narrative of Brasidas's successes, though plain reference was made to it in iv. 80 and 108. 35 ff., in contrast with Brasidas's eagerness for action. But now that Brasidas is dead, the weaker members of the war party feel the full force of the desire for peace which they well know prevails at home. With this accurate presentation of the reasons which induced the Lacedaemonian generals to return home without having accomplished anything, Thuc. closes his account of the actual events of the ten years' war, and prepares thereby

a transition to a retrospective glance in the next three chapters at the general course of the war. In these chapters he also shows, as he proceeds, the inclination of both sides toward peace, and then, in c. 17, tells of its conclusion.

14. *The desire for peace gains ground both in Athens and in Sparta. The reasons for this.*

1. ξυνέβη τε: used to conclude and sum up what precedes, as in c. 10. 33. But the great importance attributed to the following presentation of the altered circumstances in the two hostile states, occasions first the use of the significant introductory particle ὥστε, and then the completely independent position of the second member of the sent., πρὸς δὲ τὴν εἰρήνην μᾶλλον τὴν γνώμην εἶχον κτέ. This second member reaches with its subdivisions and explanations into the following chapters, and contains those observations which seemed to the author of most consequence in connexion with this important division between the two periods of the war. The first member of the result clause, πολέμου μὲν μηδὲν ἔτι ἀψασθαι μηδετέρους, is prefixed as a statement of fact (in the aor.) upon which depends the truth of the succeeding statements. This explains how the force of εὐθύς before μετὰ τὴν κτέ. is felt only in connexion with the second consequence (πρὸς δὲ τὴν κτέ.), and not with the first (μηδὲν ἔτι ἀψασθαι μηδετέρους), the neg. character of which

ρησιν ἐκ Θεσσαλίας ὥστε πόλεμον μὲν μηδὲν ἔτι ἄψα-
 σθαι μηδετέρους, πρὸς δὲ τὴν εἰρήνην μᾶλλον τὴν γνώμην
 5 εἶχον, οἱ μὲν Ἀθηναῖοι πληγέντες ἐπὶ τῷ Δηλίῳ καὶ δι'
 ὀλίγου αὖθις ἐν Ἀμφιπόλει, καὶ οὐκ ἔχοντες τὴν ἐλπίδα
 τῆς ῥώμης πιστὴν ἔτι, ἥπερ οὐ προσεδέχοντο πρότερον
 τὰς σπονδάς, δοκοῦντες τῇ παρούσῃ εὐτυχία καθυπέρτεροι
 γενήσεσθαι· καὶ τοὺς συμμάχους ἅμα ἐδεδίεσαν σφῶν μὴ 2
 10 διὰ τὰ σφάλματα ἐπαιρόμενοι ἐπὶ πλέον ἀποστῶσι, μετ-
 εμέλοντό τε ὅτι μετὰ τὰ ἐν Πύλῳ καλῶς παρασχὼν οὐ ξυν-
 έβησαν· οἱ δ' αὖ Λακεδαιμόνιοι παρὰ γνώμην μὲν ἀπο- 3
 βαίνοντος σφίσι τοῦ πολέμου, ἐν ᾧ ὥοντο ὀλίγων ἐτῶν
 καθαιρήσειν τὴν τῶν Ἀθηναίων δύναμιν εἰ τὴν γῆν τέ-
 15 μνοιεν, περιπεσόντες δὲ τῇ ἐν τῇ νήσῳ ξυμφορᾷ, οἷα οὐπω

is alone sufficient to preclude any relation to *euthus*. — 3. ὥστε: an emphatic transition (though not after *ξυμβαίνειν*), also in i. 28. 18; 76. 17; 119. 7; iii. 75. 7; iv. 132. 17; Hdt. iii. 14. 24. — 4. πρὸς δὲ . . . εἶχον: the repetition of the same words from the close of the preceding chap. is intentional. The state of mind there attributed to the Lacedaemonians is here expressly extended to both sides as the underlying reason for their subsequent conduct. — 5. οἱ μὲν Ἀθηναῖοι: the reasons are given as far as *γενήσεσθαι* in partic.; then in the finite verbs *ἐδεδίεσαν* and *μετεμέλοντο*. — ἐπὶ Δηλίῳ: cf. iv. 100 f. See Grote, VI. p. 173 f. — δι' ὀλίγου: after a short interval. Cf. i. 77. 22; v. 69. 19. — 7. πιστὴν: in pred. position receives the chief emphasis of the sent., so that *ἥπερ* refers to *ἐλπίς πιστή*. — πρότερον: cf. iv. 21. 5 ff.; 41. 16 f. — 8. καθυπέρτεροι: also in vii. 56. 7.

9. τοὺς συμμάχους . . . ἐδεδίεσαν . . . μὴ . . . ἀποστῶσι: proleptic as in ii. 67. 23. Not only was their confidence

in their own strength diminished, but they feared more general (*ἐπὶ πλέον*) desertion by their allies, if they continued the war without success. See App. — 10. μετεμέλοντο: elsewhere const. with the partic. (iv. 27. 13; v. 35. 17; vii. 50. 21), is here used with *ἔτι* to avoid the awkwardness of two partic. side by side. — 11. παρασχόν: *παρέσχεν* and *παρασχέσει* (in Hdt. also *παρέχει*, iii. 73. 2; 142. 11) are used impers.: "the chance offers." Cf. iv. 85. 8; vi. 86. 22, most freq. the partic. abs. as in i. 120. 18; iv. 85. 8; v. 60. 25; 63. 3.

12. οἱ δὲ Λακεδαιμόνιοι: sc. πρὸς τὴν εἰρήνην μᾶλλον τὴν γνώμην εἶχον, the reasons for which are given partly in the gens. abs. ἀποβαίνοντος πολέμου, ληστευομένης τῆς χώρας, αὐτομολούντων τῶν Εἰλώτων and προσδοκίας οὐσης, partly in the inserted clause with the nom. περιπεσόντες. — 13. ὀλίγων ἐτῶν: gen. of time as in i. 3. 11; vii. 3. 5. — 14. εἰ τὴν γῆν τέμνοιεν: by the system of *ἐσβολαί* adopted in the first years of the war. — 15. ἐν τῇ νήσῳ:

γεγένητο τῇ Σπάρτῃ, καὶ ληστευομένης τῆς χώρας ἐκ τῆς Πύλου καὶ Κυθήρων, αὐτομολούντων τε τῶν Εἰλώτων καὶ αἰὲ προσδοκίας οὔσης μή τι καὶ οἱ ὑπομένοντες τοῖς ἔξω πίσυνοι πρὸς τὰ παρόντα σφίσιν, ὥσπερ καὶ πρότερον, 4
 20 νεωτερίσωσι· ξυνέβαινε δὲ καὶ πρὸς τοὺς Ἀργεῖους αὐτοῖς 4
 τὰς τριακοντούτεις σπονδὰς ἐπ' ἐξόδῳ εἶναι καὶ ἄλλας οὐκ ἤθελον σπένδεσθαι οἱ Ἀργεῖοι, εἰ μή τις αὐτοῖς τὴν Κυνουριάαν γῆν ἀποδώσει· ὥστ' ἀδύνατα εἶναι ἐφαίνετο Ἀργεῖοις καὶ Ἀθηναίοις ἅμα πολεμεῖν. τῶν τε ἐν Πελο-
 25 ποννήσῳ πόλεων ὑπώπτευσεν τινὰς ἀποστήσεσθαι πρὸς 1
 15 τοὺς Ἀργεῖους· ὅπερ καὶ ἐγένετο. ταῦτ' οὖν ἀμφοτέροις 1
 αὐτοῖς λογιζομένοις ἐδόκει ποιητέα εἶναι ἢ ξύμβασις,

Sphacteria. Cf. iv. 29 to 39. — 17. ἐκ τῆς Πύλου: iv. 41. 5 ff. — καὶ Κυθήρων: iv. 54. 19. — 17. αὐτομολούντων τῶν Εἰλώτων: iv. 41. 11. — 18. προσδοκίας οὔσης μή: as in ii. 93. 14. — τοῖς ἔξω: those who were beyond the border. Cf. iv. 66. 8. — 19. ὥσπερ καὶ πρότερον: in the great revolt of the Helots, called the third Messenian war, mentioned in i. 101. 6.

20. ξυνέβαινε δὲ καί: "an additional consideration was," or, more literally, *it happened together with this also*. Cf. c. 10. 33 and note. — 21. τριακοντούτεις: after the analogy of i. 23. 19; 115. 3; ii. 2. 2; v. 27. 1 (the Mss. vary here between *τριακονταέτεις* and *τριακονταετείς*). The truce came to an end in the next year (cf. c. 28. 8) and had therefore been made in 451 B.C. — ἐλ μή τις: a similar use occurs in ii. 37. 2; iii. 67. 33; iv. 68. 28, *εἰ τε μὴ πέισεται τις, αὐτοῦ τὴν μάχην ἔσσεσθαι*. — τὴν Κυνουριάαν: disputed territory on the borders of Laconia and Argolis. See on iv. 56. 12. Cf. c. 41. — 23. ὥστ' ἀδύνατα . . . ἅμα πολεμεῖν: the emphasis rests upon ἅμα; "it was

clearly impossible to carry on war against both at once." The neut. pl. as in i. 59. 4, where meaning and expression are very similar, except that instead of ἅμα as here, the same effect is there produced by *τε . . . καί*. See App. — 24. τῶν τε ἐν Πελοποννήσῳ κτέ.: the general feeling against Sparta in the middle states of Peloponnesus, which came to a head after the conclusion of the peace (c. 27. 1 ff.; 29. 17 ff.), was gaining ground on account of the inclination to peace which had prevailed among them for some time. If the double war had arisen, Sparta would have been in the greatest danger. — 26. ὅπερ καὶ ἐγένετο: cf. c. 29.

15. Especially strong was the desire of the Lacedaemonians to obtain the release of their citizens who had been captured at Sphacteria. They thought the Athenians, too, might now be ready for peace.

1. ἀμφοτέροις αὐτοῖς: the reference of ταῦτα to both sides collectively is emphasized by the addition of αὐτοῖς, after which the subsequent separate mention of the Lacedaemonians is all

καὶ οὐχ ἦσσον τοῖς Λακεδαιμονίοις, ἐπιθυμία τῶν ἀνδρῶν
 τῶν ἐκ τῆς νήσου κομίσασθαι· ἦσαν γὰρ οἱ Σπαρτιάται
 5 αὐτῶν πρῶτοί τε καὶ * ὁμοίως σφίσι ξυγγενεῖς. ἤρξαντο 2
 μὲν οὖν καὶ εὐθὺς μετὰ τὴν ἄλωσιν αὐτῶν πράσσειν,
 ἀλλ' οἱ Ἀθηναῖοι οὐπὼς ἤθελον εὖ φερόμενοι ἐπὶ τῇ
 ἴσῃ καταλύεσθαι. σφαλέντων δὲ αὐτῶν ἐπὶ τῷ Δηλίῳ
 παραχρῆμα οἱ Λακεδαιμόνιοι γνόντες νῦν μᾶλλον ἂν ἐν-
 10 δεξαμένους ποιοῦνται τὴν ἐνιαύσιον ἐκεχειρίαν, ἐν ᾗ ἔδει
 ξυνιόντας καὶ περὶ τοῦ πλείονος χρόνου βουλευέσθαι.
 16 ἔπειδ' ἡ δὲ καὶ ἡ ἐν Ἀμφιπόλει ἦσσα τοῖς Ἀθηναίοις 1
 ἐγεγένητο καὶ ἐτεθνήκει Κλέων τε καὶ Βρασίδας, οἵπερ
 ἀμφοτέρωθεν μάλιστα ἡναντιοῦντο τῇ εἰρήνῃ, ὁ μὲν
 διὰ τὸ εὐτυχεῖν τε καὶ τιμᾶσθαι ἐκ τοῦ πολεμεῖν, ὁ δὲ

the more remarkable. Cf. iv. 20. 1, ἡμῖν ἀμφοτέροις.—3. καὶ οὐχ ἦσσον: as often equiv. to καὶ μάλιστα. Cf. i. 82. 18; ii. 52. 3; iii. 45. 27; v. 26. 26. While, as has been shown above, the general state of things occasioned by the unexpected course of the war was discouraging to the Lacedaemonians, they were esp. influenced toward peace by the desire of obtaining the release of the prisoners.—4. κομίσασθαι: added as an explanation of ἐπιθυμία τῶν ἀνδρῶν, as in Plat. Crit. 52 c, οὐδ' ἐπιθυμία σε ἑλλων νόμων ἔλαβεν εἰδέναι. Cf. iv. 108. 37, βουλόμενοι μᾶλλον τοὺς τε ἄνδρας τοὺς ἐκ τῆς νήσου κομίσασθαι.—οἱ Σπαρτιάται αὐτῶν: the Spartiates among them, about 120 in number. Cf. iv. 38. 29.—5. καὶ ὁμοίως σφίσι ξυγγενεῖς: see App.

5. ἤρξαντο . . . πράσσειν: they immediately began negotiations, mentioned also in iv. 41. 14.—6. ἄλωσις: not elsewhere used of the capture of persons; but here this is easily explained, since the capture of the men coincided with that of the island.—7.

οὐπὼς: see App.—εὖ φερόμενοι: "as long as they got on well." Cf. c. 16. 9; ii. 60. 7, καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ καθ' αὐτὸν διαφθειρομένης τῆς πατρίδος οὐδὲν ἦσσον ξυναπόλλυται.—ἐπὶ τῇ ἴσῃ: elliptical, though no particular subst. is to be supplied; on equal conditions. See on i. 27. 3.—9. παραχρῆμα: belongs primarily with γνόντες. The Lacedaemonians perceived immediately that the defeat at Delium (iv. 89 ff.) would incline the Athenians to make concessions. The conclusion of the truce was brought about somewhat later. Cf. iv. 117. 1.—ἐνδεξαμένους: see App.—10. τὴν ἐνιαύσιον ἐκεχειρίαν: cf. iv. 117. 15.—ἐν ᾗ ἔδει . . . βουλευέσθαι: cf. iv. 118. 50 ff.; iv. 119. 11 f.

16. Now that Cleon and Brasidas were dead, the disposition to peace was encouraged in Athens by Nicias, and in Sparta by King Pleistoanax, about whose return from exile evil stories were circulated.

3. ὁ μὲν . . . ὁ δέ: chiasmic order, as in 10 ff.—4. διὰ τὸ εὐτυχεῖν τε

5 γενομένης ἡσυχίας καταφανέστερος νομίζων ἂν εἶναι κα-
 κουργῶν καὶ ἀπιστότερος διαβάλλων, τότε δὲ ἑκατέρα
 τῇ πόλει σπεύδοντες τὰ μάλιστ' αὐτὴν Πλειστοάναξ τε
 ὁ Πανσανίου, βασιλεὺς Λακεδαιμονίων, καὶ Νικίας ὁ
 Νικηράτου, πλείστα τῶν τότε εὖ φερόμενος ἐν στρατη-
 10 γίαις, πολλῶ δὲ μᾶλλον προεθυμούντο, Νικίας μὲν βου-
 λόμενος, ἐν ᾧ ἀπαθὴς ἦν καὶ ἡξιούτο, διασώσασθαι
 τὴν εὐτυχίαν, καὶ ἔς τε τὸ αὐτίκα πόνων πεπαῦσθαι
 καὶ αὐτὸς καὶ τοὺς πολίτας παῦσαι, καὶ τῷ μέλλοντι
 χρόνῳ καταλιπεῖν ὄνομα ὡς οὐδὲν σφήλας τὴν πόλιν
 15 διεγένετο, νομίζων ἐκ τοῦ ἀκινδύνου τοῦτο ζυμβαίνειν
 καὶ ὅστις ἐλάχιστα τύχη αὐτὸν παραδίδωσι, τὸ δὲ ἀκίν-
 δυνον τὴν εἰρήνην παρέχειν. Πλειστοάναξ δὲ ὑπὸ τῶν
 ἐχθρῶν διαβαλλόμενος περὶ τῆς καθόδου καὶ ἐς ἐνθυ-

καὶ τιμᾶσθαι ἐκ τοῦ πολεμεῖν: "be-
 cause he owed his great successes as
 well as his reputation (not at Sparta
 only, but among all the Greeks) to
 his previous activity as general," and
 could therefore only hope to retain
 his influence by a continuance of the
 war. — 5. κακουργῶν: with καταφανέ-
 στερος, as διαβάλλων with ἀπιστότερος:
 "with his rascalities, with his (con-
 tinual) calumnies"; and therefore δια-
 βάλλων is necessary instead of δια-
 βαλῶν of good Mss. In these words a
 severe judgment of Cleon's general
 character and conduct, special traits
 of which have been mentioned before
 (cf. iii. 36. 26; iv. 21. 9; 27. 18 ff.; 28.
 26 f.; 39. 11; v. 7. 3 ff.), is unequivocally
 expressed. — 6. τότε δέ: see App.
 — ἑκατέρᾳ τῇ πόλει σπεύδοντες τὰ μά-
 λιστ' αὐτὴν: urging it (sc. τὴν εἰρήνην)
 most vigorously for each of the two cities,
 i.e. trying to bring it about. See App.
 — 9. πλείστα: adv. — 11. ἡξιούτο:
 in other words, ἐν ἀξιώματι ἦν, as in

i. 130. 2 f.; not elsewhere found in this
 signification. — ἐν ᾧ κτέ: "now while
 his good fortune and influence were
 still at their height, he wished to take
 care that they should remain unim-
 paired." (διασώσασθαι, aor.) — 12. πε-
 παῦσθαι: pf., "to have attained his
 end," "to have come to rest." GMT.
 18, 3 b, κ. — 14. καταλιπεῖν ὄνομα:
 reputation; also in vi. 33. 29 f. — 15.
 διεγένετο: had reached his end. Like
 διεσώθη, iv. 96. 33. Closely connected
 with οὐδὲν σφήλας: without having in-
 jured the state. διαγίγνεσθαι in this
 sense does not occur again before Plu-
 tarch. — 16. καὶ ὅστις: i.e. καὶ τούτῳ
 ὅς. — ἐλάχιστα τύχη αὐτὸν παραδί-
 δωσι: the same expression is employed
 by Nicias in vi. 23. 11 about himself.
 ἐλάχιστα like πλείστα, 9. — 18. περὶ
 τῆς καθόδου: his return from his exile
 after the unsuccessful campaign of
 446 B.C. Cf. i. 114. 9 ff.; ii. 21. 8 f.
 — ἐς ἐνθυμίαν προβαλλόμενος: pers.
 const. The explanation follows in the

μίαν τοῖς Λακεδαιμονίοις ἀεὶ προβαλλόμενος ὑπ' αὐ-
 20 τῶν, ὁπότε τι πταίσειαν, ὡς διὰ τὴν ἐκείνου κάθοδον
 παρανομηθεῖσαν ταῦτα ξυμβαίνει. τὴν γὰρ πρόμαντιν 2
 τὴν ἐν Δελφοῖς ἐπητιῶντο αὐτὸν πείσαι μετ' Ἀριστο-
 κλέους τοῦ ἀδελφοῦ ὥστε χρῆσαι Λακεδαιμονίοις ἐπὶ
 πολὺ τάδε θεωροῖς ἀφικνουμένοις, Διὸς υἱοῦ ἡμιθέου
 25 τὸ σπέρμα ἐκ τῆς ἀλλοτρίας εἰς τὸν ἑαυτῶν ἀναφέρειν·
 εἰ δὲ μή, ἀργυρέα εὐλάκα εὐλαξεῖν· χρόνῳ δὲ προ- 3
 τρέψαι τοὺς Λακεδαιμονίους φεύγοντα αὐτὸν ἐς Λύκαιον
 διὰ τὴν ἐκ τῆς Ἀττικῆς ποτε μετὰ δώρων δοκοῦσαν ἀνα-
 χώρασιν, καὶ ἡμισυ τῆς οἰκίας τοῦ ἱεροῦ τότε τοῦ Διὸς

words ὡς διὰ τὴν ἐκείνου κάθοδον παρα-
 νομηθεῖσαν ταῦτα ξυμβαίνει. ἐς ἐνθυμίαν
 προβάλλειν is "to cast as a reproach,"
 "to cause to weigh upon the con-
 science." Cf. προβαλλόμενα, i. 73. 13;
 τὸν προβαλλόμενον λόγον, vi. 92. 19. See
 App.—20. ὁπότε τι πταίσειαν: ex-
 planatory modification of ἀεὶ, 19.—21.
 παρανομηθεῖσαν: attrib. partic. placed
 after its subst. On account of his ille-
 gally accomplished return. Thuc. freq.
 places the attrib. partic. after its
 subst. when other modifiers are added.
 See on i. 11. 19.

23. ἀδελφοῖ: see App.—ὥστε:
 const. with πείθειν. Cf. ii. 2. 23; iii.
 70. 21.—ἐπὶ πολὺ: temporal, as in i.
 7. 6; ii. 16. 1. Lit. for a long time, i.e.
 repeatedly, to which the pres. partic.
 ἀφικνουμένοις corresponds. "Every
 time messengers came (on other busi-
 ness) to Delphi." See on ἀφικνουμένων,
 i. 91. 3.—24. Διὸς υἱοῦ: so here the
 Mss. For υἱοῦ see Foucart, Revue de
 philol. 1, p. 36. Ἡρακλέους, τὸ σπέρμα,
 τὸν ἀπόγονον, εὐλάκαν δὲ τὴν ὕνιν Λακε-
 δαιμόνιοι λέγουσιν, εὐλαξεῖν (this form
 also in the text, with Schol. and Plut.
 de Pyth. oraculis 403 B, instead of εὐλα-

κεῖν) δὲ ἀρόσειν, ἀργυρέα εὐλάκα εὐλα-
 ξεῖν τοῦτ' ἔστι λιμὸν ἔσεσθαι καὶ πολλοῦ
 σφόδρα τὸν σίτον ὠγήσεσθαι ὥσπερ ἀργυ-
 ροῖς ἐργαλείοις χρωμένους. Schol. On
 εὐλαξεῖν, Cobet, Mnem. 6, p. 155, justly
 observes that the Dor. form of the
 fut. must be written with the Dor.
 accent.

26. χρόνῳ δέ: referring to ἐπὶ πολὺ,
 23; and therefore the subj. of προ-
 τρέψαι is τὴν πρόμαντιν, not Πλειστοά-
 νακτα.—27. ἐς Λύκαιον: in the Ar-
 cadian mountains, with an ancient
 and celebrated sanctuary of Zeus.—
 28. μετὰ δώρων δοκοῦσαν ἀναχώρασιν:
 δοκοῦσαν, as in i. 32. 15, of the belief
 which was, though not proved, gen-
 erally received. This corresponds to
 the report in ii. 21. 8, ἡ φυγὴ αὐτῷ
 ἐγένετο ἐκ Σπάρτης δόξαντι χρήμασι
 πεισθῆναι τὴν ἀναχώρησιν. See App.
 —29. τότε: he occupied this dwelling
 at that time while in banishment.—
 ἡμισυ τῆς οἰκίας τοῦ ἱεροῦ: i.e. a house,
 half of which belonged to the temple
 of Zeus, so that he could, φόβῳ τῶν
 (with Vat. for τῷ, cf. c. 11. 11) Λακε-
 δαιμόνων, retreat at any moment to
 the shelter of the sanctuary. ἱεροῦ is

30 οἰκοῦντα φόβῳ τῶν Λακεδαιμονίων, ἔτει ἐνὸς δέοντι εἰ-
 κοστῷ τοῖς ὁμοίοις χοροῖς καὶ θυσίαις καταγαγεῖν ὥσπερ
 ὅτε τὸ πρῶτον Λακεδαίμονα κτίζοντες τοὺς βασιλέας καθ-
 17ίσταντο. ἀχθόμενος οὖν τῇ διαβολῇ ταύτῃ καὶ νομίζων 1
 ἐν εἰρήνῃ μὲν οὐδενὸς σφάλματος γιγνομένου καὶ ἅμα
 τῶν Λακεδαιμονίων τοὺς ἄνδρας κομιζομένων κὰν αὐτοὺς
 τοῖς ἐχθροῖς ἀνεπίληπτος εἶναι, πολέμου δὲ καθεστῶ-
 5τος αἰὲ ἀνάγκη ἐῖναι τοὺς προύχοντάς ἀπὸ τῶν ξυμφο-
 ρῶν διαβάλλεσθαι, προυθυμήθη τὴν ξύμβασιν. καὶ τόν
 τε χειμῶνα τοῦτον ᾗσαν ἐς λόγους, καὶ * πρὸς τὸ ἔαρ ἤδη 2
 παρασκευὴ τε προεπανεσείσθη ἀπὸ τῶν Λακεδαιμονίων

pred. part. gen. H. 732 a. — 30. ἔτει ἐνὸς δέοντι εἰκοστῷ: i.e. 427 B.C., since he had left the country in 446 B.C. (i. 114. 9 ff.; cf. ii. 21. 6). — 32. τοὺς βασιλέας: the pl. refers doubtless to the two kings at Sparta; prob. without reference to the controversy mentioned by Hdt. vi. 52. 1 ff., as to whether Aristodemus himself originally occupied the throne. See O. Müller, *Dorier*, p. 90.

17. On this account Pleistoanax was all the more active in furthering the reconciliation; and after long negotiations a peace was brought about toward the end of the winter between the Athenians on one side, and the Lacedæmonians, with most of their allies, on the other.

1. ἀχθόμενος οὖν τῇ διαβολῇ ταύτῃ: resumes διαβαλλόμενος, in c. 16. 18, with its results, while νομίζων introduces the other considerations by which he was influenced, which led to the result προυθυμήθη (aor.), he conceived the ardent wish; with subst. obj. as in viii. 1. 5; 90. 9. — 3. κομιζομένων: i.e. εἰ κομίζονται. — 5. ἀπὸ τῶν ξυμφορῶν: "on occasion of," etc., as in ii. 25. 13, ἀπὸ τούτου τοῦ πολέμου.

τος ἐπρηνέθη. — 7. ἐς λόγους, καὶ πρὸς τὸ ἔαρ ἤδη: the punctuation is that adopted by St. and Cl., who put a comma after λόγους, and, 10, a comma instead of a period after ἐσακούειν, and, 17, a third comma after Νίσαιαν. The τε in τόν τε χειμῶνα τοῦτον brings into close connexion with one another not the times τὸν χειμῶνα and πρὸς τὸ ἔαρ ἤδη, but the events ᾗσαν ἐς λόγους and παρασκευὴ προεπανεσείσθη, κτέ., and the τε of παρασκευὴ τε corresponds further to καί, 10. This καί introduces the third member of the period, i.e. as far as 17, τότε δὴ. The temporal force of the long clause ἐπειδὴ . . . τὴν Νίσαιαν is repeated by τότε δὴ. See App. — ᾗσαν: see App.

7. καὶ πρὸς τὸ ἔαρ ἤδη: in close connexion: "and when the spring was already near." See on i. 30. 20. — 8. παρασκευὴ τε: corresponding to τόν τε χειμῶνα ᾗσαν ἐς λόγους: on the one hand, negotiations were conducted; on the other hand, warlike demonstrations were made. On the use of τε . . . τε to give equal importance to two ideas, see on i. 8. 14; also iii. 81. 5. — προεπανεσείσθη: ἡ πο-

- 10 *περιαγγελλομένη κατὰ πόλεις ὡς ἐς ἐπιτειχισμόν, ὅπως οἱ*
Ἀθηναῖοι μᾶλλον ἑσακούουεν, καὶ ἐπειδὴ ἐκ τῶν ξυνό-
δων ἅμα πολλὰς δικαιώσεις προενεγκόντων ἀλλήλοις ξυν-
εχωρεῖτο ὥστε ἂ ἐκάτεροι πολέμῳ ἔσχον ἀποδόντας τὴν
εἰρήνην ποιείσθαι, Νίσαιαν δ' ἔχειν Ἀθηναίους (ἀνταπ-
 15 *αιτούντων γὰρ Πλάταιαν οἱ Θηβαῖοι ἔφασαν οὐ βία,*
ἀλλ' ὁμολογία αὐτῶν προσχωρησάντων καὶ οὐ προδόν-
των ἔχειν τὸ χωρίον· καὶ οἱ Ἀθηναῖοι τῷ αὐτῷ τρόπῳ
τὴν Νίσαιαν), τότε δὴ παρακαλέσαντες τοὺς ἑαυτῶν ξυμ-
μάχους οἱ Λακεδαιμόνιοι καὶ ψηφισαμένων πλὴν Βοιω-
 20 *τῶν καὶ Κορινθίων καὶ Ἡλείων καὶ Μεγαρέων τῶν ἄλ-*
λων ὥστε καταλύεσθαι (τούτοις δὲ οὐκ ἤρεσκε τὰ πρᾶσ-
σόμενα), ποιοῦνται τὴν ξύμβασιν καὶ ἐσπείσαντο πρὸς

λεμικὴ παρασκευὴ προηπειλήθη, Schol. The same figurative expression occurs in *ἐπανάσεις τῶν ὅπλων*, iv. 126. 22. Cf. vi. 86. 2, *προσελόντες φόβον*. — *ἀπὸ τῶν Λακεδαιμονίων*: from the Lacedaemonian side, similarly i. 141. 6; iii. 36. 24, *γινῶμαι ἅφ' ἐκάστων ἐλέγοντο*. — 9. *περιαγγελλομένη*: closely connected with *παρασκευή*. The warlike demonstration of the Lacedaemonians consisted of proclamations calling for military service. — *ὡς ἐς ἐπιτειχισμόν*: see App. — 10. *ἑσακούουεν*: give heed, obey. Cf. i. 82. 11; 126. 3; iii. 4. 3; iv. 110. 1; v. 45. 18; 50. 1; viii. 31. 10. — 11. *δικαιώσεις*: "demands made with an assumption of right." See on i. 141. 6. — *προενεγκόντων*: gen. abs. with no subj. expressed. Cf. i. 2. 8 and note; ii. 52. 9; iii. 82. 6; iv. 94. 10. For the force of *προφέρειν*, see on iii. 59. 11, *προφερόμενοι ὄρκους*; iii. 64. 7, *μὴ προφέρετε τὴν τότε γενομένην ξυνωμοσίαν*. — *ξυνεχωρεῖτο*: only here in neut. pass. The impf. denotes the hardly attained result. The agree-

ment reached is introduced by *ὥστε*. Cf. i. 28. 18, *ἱετοῖμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ χώραν*. GMT. 98, 2, κ. 2. See App. — 12. *ἔσχον*: had acquired. Inceptive aor. G. 200, κ. 5 b; H. 841. — 13. *ἔχειν*: retain, keep. — *ἀνταπαιτούντων*: sc. τῶν Ἀθηναίων. — 14. *ἔφασαν οὐ βία* κτέ.: cf. iii. 52. 10, where the still more positive expression *αὐτῶν ἐκόντων προσχωρησάντων* is used. — 15. *καὶ οὐ προδόντων*: does not continue the idea of *προσχωρησάντων* with entire accuracy, since the subj. of *προδόντων* comprises only part of the subj. of *προσχωρησάντων*, but the sense is easily understood from the connexion, and the antithesis is a natural one. — 16. *καὶ οἱ Ἀθηναῖοι . . . Νίσαιαν*: sc. *ἔχειν ἔφασαν*. A remark of the author, not of the Thebans. — 17. *παρακαλέσαντες*: a word used esp. of the *ξύμμαχοι*. Cf. i. 67. 3; 68. 10; v. 30. 12. — 20. *ὥστε*: cf. 12. — *τούτοις δέ*: refers back to the words before τῶν ἄλλων. — *οὐκ ἤρεσκε τὰ πρᾶσσόμενα*:

τοὺς Ἀθηναίους καὶ ὤμοσαν, ἐκεῖνοί τε πρὸς τοὺς Λακε-
δαιμονίους, τάδε·

- 18 “Σπονδὰς ἐποιήσαντο Ἀθηναῖοι καὶ Λακεδαιμό- 1
νιοι καὶ οἱ ξύμμαχοι κατὰ τάδε, καὶ ὤμοσαν κατὰ πό-
λεις· περὶ μὲν τῶν ἱερῶν τῶν κοινῶν, θύειν ἐξεῖναι 2
καὶ μαντεύεσθαι καὶ θεωρεῖν κατὰ τὰ πάτρια τὸν βου-
5 λόμενον καὶ κατὰ γῆν καὶ κατὰ θάλασσαν ἀδεῶς. τὸ
δ’ ἱερὸν καὶ τὸν νεῶν τὸν ἐν Δελφοῖς τοῦ Ἀπόλλωνος καὶ
Δελφούς αὐτονόμους εἶναι καὶ αὐτοτελεῖς καὶ αὐτοδίκους
καὶ αὐτῶν καὶ τῆς γῆς τῆς ἐαυτῶν κατὰ τὰ πάτρια. ἔτη δὲ 3
εἶναι τὰς σπονδὰς πεντήκοντα Ἀθηναίοις καὶ τοῖς ξυμμά-
10 χοις τοῖς Ἀθηναίων καὶ Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις
τοῖς Λακεδαιμονίων ἀδόλους καὶ ἀβλαβεῖς καὶ κατὰ γῆν
καὶ κατὰ θάλασσαν. ὅπλα δὲ μὴ ἐξέστω ἐπιφέρειν ἐπὶ πη- 4
μονῇ μήτε Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἐπὶ Ἀθη-

the separate negotiations between the Lacedaemonians and Athenians, as in iv. 121. § 1. — 21. *ποιοῦνται τὴν ξύμβασιν*, κτέ.: the conclusion of the peace took place in Sparta, as appears also from *παρακάλεσαντες*, 17. See Ullrich, *Beitr.*, 1862, p. 4.

18. *The terms of the treaty between the Athenians on the one hand and the Lacedaemonians, with such of their allies as joined them, on the other.*

1. *Σπονδὰς ἐποιήσαντο* κτέ.: see App. — 2. *καὶ οἱ ξύμμαχοι*: refers esp. to the allies of Sparta. The allies of the Athenians rarely (but see 10) appear in independent action. Cf. c. 47. 1 f. The same relation exists below § 9; and therefore *κατὰ πόλεις* here and in 48 refers only to the allies of the Lacedaemonians.

3. *περὶ μὲν τῶν ἱερῶν τῶν κοινῶν*: standing at the beginning of the sent., is used almost abs. as regards

the national sanctuaries. The sanctuaries referred to are esp. those at Delphi and Olympia. Cf. iii. 57. 7, and see on iv. 118. 1 f. — *ἐξεῖναι*: see App. — 5. *τὸ ἱερὸν καὶ τὸν νεῶν*: *νεῶς* is the temple proper, *ἱερὸν* the consecrated enclosure about the temple. Cf. iv. 90. 7. — 7. *αὐτονόμους* κτέ.: i.e. free from external influence, esp. that of the Phocians, which had occasioned serious hostilities between Sparta and Athens. See i. 112. 13 ff. The unusual expression *αὐτοτελεῖς καὶ αὐτοδίκους* is used in order to exclude every kind of foreign interference. The temple and the inhabitants of Delphi are here joined in an indivisible community, and the following preds. apply to both in common.

11. *ἀδόλους καὶ ἀβλαβεῖς καὶ κατὰ γῆν καὶ κατὰ θάλασσαν*: this, like several other expressions in this chapter, is the regular formula. Cf. c. 47. § 1-4.

ναίους καὶ τοὺς ξυμμάχους μήτε Ἀθηναίους καὶ τοὺς
 15 ξυμμάχους ἐπὶ Λακεδαιμονίους καὶ τοὺς ξυμμάχους, μήτε
 τέχνη μήτε μηχανῇ μηδεμιᾷ. ἦν δέ τι διάφορον ἢ πρὸς
 ἀλλήλους, δικαίῳ χρήσθων καὶ ὄρκοις, καθ' ὃ τι ἂν ξυν-
 θῶνται. ἀποδόντων δὲ Ἀθηναίοις Λακεδαιμόνιοι καὶ οἱ 5
 ξύμμαχοι Ἀμφίπολιν· ὅσας δὲ πόλεις παρέδοσαν Λακε-
 20 δαιμόνιοι Ἀθηναίοις, ἐξέστω ἀπιέναι ὅποι ἂν βούλωνται
 αὐτοὺς καὶ τὰ ἐαυτῶν ἔχοντας· τὰς δὲ πόλεις φερούσας
 τὸν φόρον τὸν ἐπ' Ἀριστείδου αὐτονόμους εἶναι. ὅπλα
 δὲ μὴ ἐξίστω ἐπιφέρειν Ἀθηναίους μηδὲ τοὺς ξυμμάχους
 ἐπὶ κακῶ, ἀποδιδόντων τὸν φόρον, ἐπειδὴ αἱ σπονδαὶ
 25 ἐγένοντο· εἰσὶ δὲ Ἀργίλος, Στάγειρος, Ἀκανθος, Σκῶλος,
 Ὀλυνθος, Σπάρτῳλος. ξυμμάχους δ' εἶναι μηδετέρων,
 μήτε Λακεδαιμονίων μήτε Ἀθηναίων· ἦν δὲ Ἀθηναῖοι
 πείθωσι τὰς πόλεις βουλομένας ταύτας, ἐξέστω ξυμμά-

16. ἦν: see App.—διάφορον: adj. *disputed*, as in i. 56. 2.—17. δικαίῳ: subst. *legal means, settlement by law*. Elsewhere with the art., as in iii. 39. 20.

18. ἀποδόντων δέ: this paragraph concerning the restoration of the places taken by the Lacedaemonians extends to 31. After the mention of the most important one among them, Amphipolis, the stipulations regarding their treatment are inserted (ὅσας δὲ πόλεις . . . ἐγένοντο, 25); and then the smaller towns which had revolted from Athens in the course of the war, and are to be restored, are mentioned by name: εἰσὶ δὲ (αἰῶε, which the inferior Mss. insert here, interferes with the connexion) Ἀργίλος . . . Σπάρτῳλος. Then follows a number of special provisions. See App.—19. παρέδοσαν: we should expect ἂν παραδῶσι, but in the language of the treaty the provision requiring the restoration of the towns is regarded as already ful-

filled. Cf. ἐπειδὴ ἐγένοντο in 24. But see App. on 18.—21. αὐτοὺς: the inhabitants (or, accepting Kirchhoff's reading, παρέλαβον for παρέδοσαν in 19, the Athenians who were in these cities) *themselves*. This emphasis upon the pronoun necessitates the use of the connective καὶ before ἔχοντες.—φερούσας τὸν φόρον: expresses the same condition as ἀποδόντων τὸν φόρον, 24, *if they or as long as they pay the tribute*.—22. τὸν ἐπ' Ἀριστείδου: the first appointment of the tribute to be paid by members of the Delian confederacy was ascribed to Aristides (Plut. *Arist.* 24; Dem. xxiii. 209; Paus. viii. 52). See on i. 96. 5.—24. ἐπειδὴ . . . ἐγένοντο: i.e. after the ratification of the treaty. See on 19, above. Until then the Athenians could try to subject the cities by violence, and the above provisions of the treaty were not in force.—25. Στάγειρος: see App. on c. 6. 2.—28. βουλομένας: "with their own

χοὺς ποιέισθαι αὐτοὺς Ἀθηναίους. Μηκυβερναίους δὲ 6
 30 καὶ Σαναίους καὶ Σιγγαίους οἰκεῖν τὰς πόλεις τὰς ἐαυ-
 τῶν, καθάπερ Ὀλύνθιοι καὶ Ἀκάνθιοι. ἀποδόντων δὲ 7
 Ἀθηναίους Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι Πάνακτον.
 ἀποδόντων δὲ καὶ Ἀθηναῖοι Λακεδαιμονίοις Κορυφάσιον
 καὶ Κύθηρα καὶ Μεθώνην καὶ Πτελεὸν καὶ Ἀταλάντην,
 35 καὶ τοὺς ἄνδρας ὅσοι εἰσὶ Λακεδαιμονίων ἐν τῷ δημοσίῳ
 τῷ Ἀθηναίων ἢ ἄλλοθί που ὅσης Ἀθηναῖοι ἄρχουσιν ἐν
 δημοσίῳ· καὶ τοὺς ἐν Σκιώνῃ πολιορκουμένους Πελο-
 ποννησίων ἀφεῖναι καὶ τοὺς ἄλλους ὅσοι Λακεδαιμονίων
 ξύμμαχοι ἐν Σκιώνῃ εἰσὶ καὶ ὅσους Βρασίδας ἐσέπεμψε,
 40 καὶ εἴ τις τῶν ξυμμάχων τῶν Λακεδαιμονίων ἐν Ἀθή-
 ναις ἐστὶν ἐν τῷ δημοσίῳ ἢ ἄλλοθί που ἥς Ἀθηναῖοι ἄρ-

free will and consent." See App. — 29. Ἀθηναίους: const. with ἐξέστω. Because this provision applies only to the Athenians, they are mentioned a second time at the end of the sent.

Μηκυβερναίους καὶ Σαναίους καὶ Σιγγαίους: St. conjectures that these places were among those mentioned in i. 58. 11 ff., which had united in the foundation of Olynthus. Steup, *Stud. Thuc.* I. p. 40 ff., and Kirchhoff, *Sitzungsber. d. Berl. Akad.* 1882, p. 924, assume that the Olynthians claimed the rights of suzerainty over Mecyberna, the Acanthians over Sane and Singus. These claims are here denied, and the three towns are, at the instance of the Athenians, placed upon an equal footing with Olynthus and Acanthus.

32. Πάνακτον: this provision, made without the consent of the Boeotians (see c. 3. 24 and 17. 18), was only imperfectly executed. See c. 42. 2 ff. — 33. Κορυφάσιον: the Lacedaemonian name for Pylos. It

was taken by the Athenians in 425 B.C. See iv. 3 ff. — 34. Κύθηρα: was taken by the Athenians in 424 B.C. See iv. 53 ff. — Μεθώνην: was seized by the Athenians in 425 B.C. See iv. 45. 5 ff. See App. — Πτελεόν: has not been mentioned elsewhere by Thuc. Perhaps it is the place in Boeotia mentioned in Pliny, iv. 7. 26. — Ἀταλάντην: an island near the Opuntian Locrians, was occupied by the Athenians in 431 B.C. See ii. 32. — 35. ἐν τῷ δημοσίῳ: ἐν τῷ δεσποτηρίῳ, Schol. Cf. iv. 41. 1, οἱ Ἀθηναῖοι ἐβόλευσαν δεσμοῖς μὲν αὐτοὺς φυλάσσειν μέχρι οὗ τι ξυμβῶσιν. — 36. ἄλλοθι που ὅσης: like ἄλλοθι που ἥς, 41, with the rare ellipsis of γῆς. Part. gen. G. 168, x. 3; H. 757. — 37. τοὺς ἐν Σκιώνῃ πολιορκουμένους: see iv. 130. 34 and 131. 8. — 38. ἀφεῖναι: here, as above, § 3 and 4, and below, § 9 and 10, the inf. and imv. interchange. GMT. 103; H. 957 a; Kühn. 474 b, and 595, 5. — 39. ὅσους Βρασίδας ἐσέπεμψε: see iv. 123. 16,

χουσιν ἐν δημοσίῳ. ἀποδόντων δὲ καὶ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι οὐστυνας ἔχουσιν Ἀθηναίων καὶ τῶν ξυμμάχων κατὰ ταῦτά. Σκιωναίων δὲ καὶ Τωρωναίων καὶ 8
 45 Σερμυλιῶν καὶ εἴ τινα ἄλλην πόλιν ἔχουσιν Ἀθηναῖοι, Ἀθηναίους βουλευέσθαι περὶ αὐτῶν καὶ τῶν ἄλλων πόλεων ὅ τι ἂν δοκῇ αὐτοῖς. ὅρκους δὲ ποιήσασθαι Ἀθη- 9
 ναίους πρὸς Λακεδαιμονίους καὶ τοὺς ξυμμάχους κατὰ πόλεις. ὁμνύντων δὲ τὸν ἐπιχώριον ὅρκον ἑκάτεροι τὸν
 50 μέγιστον (ἐπτακαίδεκα ἐξ ἑκάστης πόλεως)· ὁ δ' ὅρκος ἔστω ὅδε· ‘Ἐμμενῶ ταῖς ξυνθήκαις καὶ ταῖς σπονδαῖς ταῖσδε δικαίως καὶ ἀδόλως.’ ἔστω δὲ Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις κατὰ ταῦτά ὅρκος πρὸς Ἀθηναίους, τὸν δὲ ὅρκον ἀνανεοῦσθαι κατ’ ἐνιαυτὸν ἀμφοτέρους. στήλας δὲ στήσαι 10
 55 Ὀλυμπίασι καὶ Πυθοῖ καὶ Ἰσθμοῖ καὶ Ἀθήνησι ἐν πόλει καὶ ἐν Λακεδαίμονι ἐν Ἀμυκλαίῳ. εἰ δέ τι ἀμνημονοῦσιν 11
 ὁποτεροιοῦν καὶ ὅτου πέρι, λόγοις δικαίοις χρωμένοις

45. Σερμυλιῶν: from inscriptions for Ms. Ἐρμυλίων. The gens., at first loosely joined with εἴ τινα ἄλλην πόλιν, are taken up again in the following περὶ αὐτῶν. See App. — 49. ὁμνύντων δέ: this provision concerning the form of oath is, like the one above, 19 ff., concerning the treatment of the restored cities, inserted as a parenthesis between the corresponding members of the sent., ὅρκους δὲ . . . πόλεις and 52, ἔστω δὲ . . . ἀμφοτέρους. The Athenians are to make oath to the Lacedaemonians as well as to those of their allies who unite in the peace; hence the pl. ὅρκους, 47. The Lacedaemonians and their allies take an oath to the Athenians only; hence, 53, ὅρκος πρὸς Ἀθηναίους. — ἑκάτεροι: i.e. the Athenians on one side, the Lacedaemonians and their allies on the

other. (Kirchhoff brackets ἑκάτεροι.) — τὸν ἐπιχώριον ὅρκον τὸν μέγιστον: Fränkel, *Hermes*, 13, p. 460, has shown that the oath by which the Athenians usually ratified treaties was sworn by Zeus, Demeter, and Apollo. Ulrich, *Beitr.* 1862, p. 7 ff., suggests for Sparta the Dioscuri, τῶ Σιῶ. — 50. ἐπτακαίδεκα ἐξ ἑκάστης πόλεως: see App.

55. Ἀθήνησι: see App. — ἐν πόλει: i.e. ἐν τῇ Ἀκροπόλει. Cf. ii. 15. 33 f. — ἐν Ἀμυκλαίῳ: i.e. in the temple of Apollo of Amyclae, which lay, acc. to Polyb. v. 19, twenty stadia from the city.

57. ὅτου: after ὁποτεροιοῦν is easily understood in place of ὁπουοῦν. — λόγοις δικαίοις: “negotiations about what is just,” “the just or legal method,” opp. to every sort of violence. So also in c. 98. 2. — 58. εὖορ-

εὐορκον εἶναι ἀμφοτέροις ταύτῃ μεταθεῖναι ὅπῃ ἂν δοκῇ ἀμφοτέροις, Ἀθηναίοις καὶ Λακεδαιμονίοις."

- 19 "Ἄρχει δὲ τῶν σπονδῶν ἔφορος Πλειστόλας Ἄρτε- 1
μισίου μηνὸς τετάρτῃ φθίνοντος, ἐν δὲ Ἀθήναις ἄρ-
χων Ἀλκαῖος Ἐλαφηβολιῶνος μηνὸς ἕκτῃ φθίνοντος.
ὦμνον δὲ οἶδε καὶ ἐσπένδοντο. Λακεδαιμονίων μὲν 2
5 (Πλειστοάναξ, Ἄγισ,) Πλειστόλας, Δαμάγητος, Χίονις,
Μεταγένης, Ἀκανθος, Δαῖθος, Ἰσχαγόρας, Φιλοχαρίδας,
Ζευξίδας, Ἀντιππος, Τέλλις, Ἀλκινάδας, Ἐμπεδιάς, Μη-
νᾶς, Λάφιλος. Ἀθηναίων δὲ οἶδε. Λάμπων, Ἰσθμιόνι-
κος, Νικίας, Λάχης, Εὐθύδημος, Προκλῆς, Πυθόδωρος,

κον: consistent with their oath, i.e. with the sworn treaty.

19. *The day of the ratification of the treaty and the names of those on both sides who took the oath.*

This chapter is part of the official document recording the peace. It determines the day with which the peace shall begin for all parties, and gives the names of the men who are to take the oath. In c. 20 the narrative is resumed with the mention of the date of the ratification of the treaty. The indic. ἄρχει, ὦμνον καὶ ἐσπένδοντο, are not unusual in treaties. See Steup, *Stud.* I. p. 68.

1. ἄρχει: the manner of dating differs from that of iv. 118. 49, inasmuch as here, not the day, but the year appears as subj.; for ἔφορος Πλειστόλας and ἄρχων Ἀλκαῖος are the usual expressions for the year, Ol. 89, 3. The dat. (τετάρτῃ and ἕκτῃ) denoting the day immediately follow the nouns denoting the year. Lit., *the year of the Ephor Pleistolas, etc., begins the peace on the fourth day from the end of Artemisios; i.e. the peace begins on the fourth, etc.* The 27th of Artemisios in Sparta or the 25th of Elephe-

bolion in Athens for the year 421 B.C. fell about the middle of April. See Curtius, *Hist. of Greece*, III. p. 207.

5. Πλειστοάναξ, Ἄγισ: see App.—
8. Ἀθηναίων δέ: of the seventeen Athenians, eleven (since for Ἀριστοκράτης of the Mss. we must certainly write Ἀριστοκράτης from c. 24; cf. viii. 89. 12) are known to us as generals in the course of the war. Among these Nicias, Laches, Hagnon, Lamachus, and Demosthenes are the most noted. Lampon was celebrated (Plut. *Per.* c. 6) and derided (Ar. *An.* 521, 988) as an oracle-monger. Only Isthmionicus, Procles (for the general Procles of Ol. 88. 2 fell in the campaign against the Aetolians; see iii. 98. 23), Myrtilus, Iolcius, and Timocrates are not elsewhere mentioned. The reason for the number seventeen cannot be determined with any degree of certainty. Ullrich suggests on the Athenian side perhaps two priests, half of the generals of that year, and one citizen of each phyle. Perhaps the oath was taken on the Lacedaemonian side by a number of Lacedaemonians and one each from the allied cities which took part in the peace. Certainly the words καὶ

10 Ἄγων, Μυρτίλος, Θρασυκλῆς, Θεαγένης, Ἀριστοκράτης, Ἰώλκιος, Τιμοκράτης, Λέων, Λάμαχος, Δημοσθένης.”

20 Αὗται αἱ σπονδαὶ ἐγένοντο * τελευτῶντος τοῦ χει- 1
μῶνος ἅμα ἦρι ἐκ Διονυσίων εὐθὺς τῶν ἀστικῶν, αὐ-
τόδεκα ἐτῶν διελθόντων καὶ ἡμερῶν ὀλίγων παρενεγκου-
σῶν ἢ ὡς τὸ πρῶτον ἢ ἐσβολῇ ἢ ἐς τὴν Ἀττικὴν καὶ ἢ
5 ἀρχὴ τοῦ πολέμου τοῦδε ἐγένετο. σκοπεῖτω δέ τις κατὰ 2
τοὺς χρόνους καὶ μὴ τὴν ἀπαρίθμησιν τῶν ὀνομάτων τῶν
ἐκασταχοῦ ἢ ἀρχόντων ἢ ἀπὸ τιμῆς τινος [ἐς] τὰ προ-

ῶσαν κατὰ πόλεις in c. 18. 2 seem to imply that the allies took part in the oath as prescribed in c. 18. 47 ff., though Ullrich, p. 19, believes that they did not. Perhaps the number of Athenian envoys at Sparta had gradually risen to seventeen, all of whom were then commissioned to take the oath, or perhaps Kirchhoff is right in deducing the number from the peculiar Spartan constitution, in which case the seventeen Athenians would be appointed to correspond to the seventeen Spartans. See App. on c. 18. 50.

20. *Previous duration of the war.* Remarks on the best way of reckoning periods of time.

1. αὗται αἱ σπονδαὶ ἐγένοντο: is a brief re-statement of the contents of the latter part of c. 17 (τότε δὴ παρακάλεσαντες, . . . τάδε). — 2. ἐκ Διονυσίων εὐθὺς τῶν ἀστικῶν: the city or greater Dionysia began before the vernal equinox, and lasted several days, until about the end of March. ἐκ of immediate sequence, as in i. 120. 17, ἐκ μὲν εἰρήνης πολεμεῖν; ii. 49. 9, ἐπειτα ἐξ αὐτῶν παρυὺς καὶ βράγχος ἐπεγίγνετο. — αὐτόδεκα ἔτη: exactly ten years, corresponding to Lat. decem ipsi dies. (Kr. compares αὐτοπραγικὸς πίθηκος, Dem. xviii. 242.) — 3. παρ-

ενεγκουσῶν: παραφέρειν here and in c. 26. 8 intr. like διαφέρειν, προφέρειν (i. 93. 13), ὑπερφέρειν (i. 81. 2) be in excess, vary. With this ἢ ὡς stands in close connexion: after exactly ten years had passed, and a few days were in excess since (i.e. had passed along further than when), etc. In accordance with the date of the beginning of the war as given in ii. 2, the words ἢ ἐσβολῇ . . . τοῦ πολέμου τοῦδε must be closely connected, so that ἢ ἀρχὴ τοῦ πολέμου τοῦδε refers to the attack upon Plataea, i.e. to the beginning of April, 431 B.C. ἢ ἐσβολῇ ἢ ἐς τὴν Ἀττικὴν is mentioned first, as the more important event, but in the computation of the time it is made subordinate to the attack upon Plataea. The ὀλίγαι ἡμέραι παρενεγκούσαι are, then, in the early part of April. The day upon which the peace began is mentioned in c. 19. 1, and falls about the middle of April. Here the same day is referred to as a few days after the first of April. But ten days, or even two weeks, may well be called a few days when a ten years' war is under consideration. See App.

6. καὶ μὴ τὴν ἀπαρίθμησιν: this passage (to πιστεῖσας μᾶλλον) is corrupt in all Mss. But the sense is evidently: one must (in order to understand

- γεγενημένα σημαινόντων πιστεύσας μᾶλλον· οὐ γὰρ ἀκρι-
βές ἐστιν· οἷς καὶ ἀρχομένοις καὶ μεσοῦσι καὶ ὅπως
10 ἔτυχέ τῳ ἐπεγένετό τι. κατὰ θέρη δὲ καὶ χειμῶνας ἀρι- 3
θμῶν, ὥσπερ γέγραπται, εὐρήσει, ἐξ ἡμισείας ἐκατέρου
τοῦ ἐνιαυτοῦ τὴν δύναμιν ἔχοντος, δέκα μὲν θέρῃ, ἴσους
δὲ χειμῶνας τῷ πρώτῳ πολέμῳ τῷδε γεγενημένους.
- 21 Λακεδαιμόνιοι δὲ (ἔλαχον γὰρ πρότεροι ἀποδιδόναι 1
ἃ εἶχον) τοὺς τε ἄνδρας εὐθὺς τοὺς παρὰ σφίσιν αἰχμα-
λώτους ἀφίεσαν καὶ πέμψαντες ἐς τὰ ἐπὶ Θράκης πρέσ-
βεις Ἰσχαγόραν καὶ Μηνᾶν καὶ Φιλοχαρίδαν ἐκέλευον

events properly) date them according to the (natural) divisions of time, and not acc. to (κατὰ is understood with ἀπαρίθμησης; see on i. 6. 21; ii. 63. 4; iii. 21. 10) the count of the names of the persons who serve in each place, either as highest magistrate or from any (other, e.g. priestly) office (as in Argos; cf. ii. 2. 4), to designate the year, because one considers that safer, for that is inexact (i.e. to embrace a whole year in this way), since something happened at the beginning as well as in the middle or at any other time of their tenure of office. οἷς is used in the sense of ἐπεὶ τούτοις to explain ἀρχόντων ἢ ἀπὸ τιμῆς τινος. See App. — 9. καὶ ὅπως ἔτυχέ τῳ: sc. ἐπιγενόμενον. "In whatever other part of their time of office an event may have happened," whether at the end, or in the first or in the second half, etc. — 10. ἐπεγένετο: as in i. 16. 1 and vii. 87. 14.

11. ὥσπερ γέγραπται: "as has been done hitherto in my narrative." Cf. ii. 1. 4. — ἐξ ἡμισείας κτέ.: acc. to the explanation given in the Introd. to Book I. p. 40, equiv. to ἐκατέρου (τοῦ τε θέρους καὶ τοῦ χειμῶνος) τὴν δύναμιν ἔχοντος ἐξ ἡμισείας τοῦ ἐνιαυτοῦ, "inasmuch as each of the two divisions

of the year is to be reckoned (on an average) as half a year," i.e. so that the two divisions, though not necessarily equal to one another, when taken together always make a year. — 13. τῷ πρώτῳ πολέμῳ: also in c. 24. 12 and c. 26. 15. This and ὁ πρότερος πόλεμος (vii. 18. 12) and ὁ δευκαετὴς πόλεμος (c. 25. 3 and 26. 15) are the words used by Thuc. to denote the first period of the Peloponnesian war, for which the designation Ἀρχιδάμειος πόλεμος came into use among the orators. See Ullrich, *Beitr.*, 1845, p. 13 ff.

21. The execution of the terms of the treaty meets with opposition at Amphipolis and other places in Thrace.

1. ἔλαχον γὰρ: i.e. in the drawing of lots, which evidently took place immediately after the conclusion of the treaty. Cf. c. 35. 7. — 3. ἀφίεσαν: impf. after analogy of the use of πέμπειν. It expresses continuance of the action. Cf. iii. 111. 14, τοὺς μὲν Μαντινέας καὶ τοὺς Πελοποννησίους ἀφίεσαν, τοὺς δ' Ἀμπρακιώτας ἔκτεινον, and viii. 41. 13. — 4. Ἰσχαγόραν: he took part (see iv. 132. 6 and 13) in the Thracian expedition. These three men all shared in the conclusion of the treaty. Cf. c.

5 τὸν Κλεαρίδαν τὴν Ἀμφίπολιν παραδιδόναι τοῖς Ἀθη-
 ναίοις καὶ τοὺς ἄλλους τὰς σπονδὰς, ὥς εἴρητο ἐκάστοις,
 δέχεσθαι. οἱ δ' οὐκ ἤθελον, νομίζοντες οὐκ ἐπιτηδείας 2
 εἶναι· οὐδὲ ὁ Κλεαρίδας παρέδωκε τὴν πόλιν, χαριζόμε-
 νος τοῖς Χαλκιδεῦσι, λέγων ὥς οὐ δυνατὸς εἶη βία ἐκεί-
 10 νων παραδιδόναι. ἐλθὼν δὲ αὐτὸς κατὰ τάχος μετὰ πρέσ- 3
 βων αὐτόθεν ἀπολογησόμενός τε ἐς τὴν Λακεδαίμονα,
 ἣν κατηγορῶσιν οἱ περὶ τὸν Ἴσχαγόραν ὅτι οὐκ ἐπείθετο,
 καὶ ἅμα βουλόμενος εἰδέναι εἰ ἔτι μετακινήτῃ εἶη ἢ ὁμο-
 λογία, ἐπειδὴ ἡὔρε κατειλημμένους, αὐτὸς μὲν πάλιν πεμ-
 15 πόντων τῶν Λακεδαιμονίων καὶ κελευόντων μάλιστα μὲν
 καὶ τὸ χωρίον παραδοῦναι, εἰ δὲ μή, ὅποσοι Πελοποννη-
 σίων ἔνεισιν ἐξαγαγεῖν, κατὰ τάχος ἐπορεύετο.

22 Οἱ δὲ ξύμμαχοι ἐν τῇ Λακεδαίμονι αὐτοῦ ἔτυχον 1
 ὄντες, καὶ αὐτῶν τοὺς μὴ δεξαμένους τὰς σπονδὰς ἐκέ-
 λενον οἱ Λακεδαιμόνιοι ποιεῖσθαι. οἱ δὲ τῇ αὐτῇ προφά-
 σει, ἥπερ καὶ τὸ πρῶτον ἀπεώσαντο, οὐκ ἔφασαν δέξα-

19. 6f. — 5. τὸν Κλεαρίδαν: cf. c. 11.
 19. — 6. τοὺς ἄλλους: i.e. the inhabi-
 tants of the towns mentioned in c. 18.
 19 ff. — ὥς εἴρητο ἐκάστοις: i.e. acc.
 to the conditions mentioned in c. 18.

7. ἐπιτηδείας: this adj. is used
 with σπονδαί also in c. 112. 12 (where
 it is declined as an adj. of two termi-
 nations), proper, acceptable. — 9. τοῖς
 Χαλκιδεῦσι: the inhabitants of Am-
 phipolis of Chalcidic descent. — βία
 ἐκείνων: this use of βία with gen.
 occurs also in i. 43. 8; 68. 19; iv.
 99. 6.

10. ἐλθὼν: sc. Clearidas. Const. ἐς
 τὴν Λακεδαίμονα with ἐλθὼν. — μετὰ
 πρέσβων: not those mentioned in 4,
 but envoys of the Amphipolitans
 themselves, αὐτόθεν. — 11. ἀπολογη-
 σόμενος: see App. — 14. κατειλημμέ-

νους: see App. — αὐτός: opp. to the
 πρέσβεις (10) with whom he had
 come. He was now sent back; the
 envoys probably stayed to see if they
 might not still accomplish something.
 — 16. καὶ τὸ χωρίον: καί is emphatic.
 He was to surrender the town itself
 if possible.

22. After vain attempts to induce the
 rest of their allies to join in the peace,
 the Lacedaemonians make a formal alli-
 ance with the Athenians.

1. οἱ δὲ ξύμμαχοι: the narrative
 recurs to the end of c. 17. See App.
 — 3. προφάσαι: the expressed reason,
 not a pretended one. Cf. i. 23. 23
 and note. — 4. τὸ πρῶτον: see c. 17.
 18 ff., where a hint of their reasons is
 given in οὐκ ἤρεσκε τὰ πρᾶσσόμενα. —
 δέξασθαι: on this rare use of the aor.

5 σθαι, ἣν μή τινας δικαιοτέρας τούτων ποιῶνται. ὥς δ' 2
 αὐτῶν οὐκ ἐσήκουον, ἐκείνους μὲν ἀπέπεμψαν, αὐτοὶ δὲ
 πρὸς τοὺς Ἀθηναίους ξυμμαχίαν ἐποιούντο, νομίζοντες
 ἡκιστα ἂν σφίσι τοὺς τε Ἀργεῖους, ἐπειδὴ οὐκ ἤθελον
 Ἀμπελίδου καὶ Λίχου ἐλθόντων ἐπισπένδεσθαι, νομί-
 10 σαντες αὐτοὺς ἄνευ Ἀθηναίων οὐ δεινούς εἶναι καὶ τὴν
 ἄλλην Πελοπόννησον μάλιστ' ἂν ἡσυχάζειν· πρὸς γὰρ
 ἂν τοὺς Ἀθηναίους, εἰ ἐξῆν, χωρεῖν. παρόντων οὖν πρέσ-
 βων ἀπὸ τῶν Ἀθηναίων καὶ γενομένων λόγων ξυνέ-
 βησαν, καὶ ἐγένοντο ὅρκοι καὶ ξυμμαχία ἥδε·

23 “Κατὰ τάδε ξύμμαχοι ἔσονται Λακεδαιμόνιοι (καὶ 1
 Ἀθηναῖοι) πεντήκοντα ἔτη· ἣν τινες ἴωσιν ἐς τὴν γῆν πολέ-
 μιοι τὴν Λακεδαιμονίων καὶ κακῶς ποιῶσι Λακεδαιμονίους,

inf. where the fut. inf. seems to be required, see GMT. 23, 2, n. 3. See App.

6. ἐκείνους: i.e. all the allies, both those who had and those who had not accepted the peace; hence αὐτοί, the Lacedaemonians alone. — αὐτοὶ δὲ πρὸς τοὺς Ἀθηναίους . . . εἰ ἐξῆν, χωρεῖν: this reading of the Mss. may be translated as follows: *They themselves were about to make an alliance with the Athenians, thinking that (if they did this) the Argives would by no means (ἡκιστα, Lat. minime), since they had not been willing to renew their treaty when Ampelidas and Lichas came to them for that purpose,—thinking, I say, that they without the Athenians would not be dangerous to them, and that the rest of Peloponnesus would be least likely to stir.* This is certainly very harsh, and is open to so many objections that an emendation seems necessary. For a full discussion of the passage, see App. — 7. ἐποιούντο: impf. expressing intended action: “they decided to form an alliance

with Athens.” — 8. τοὺς τε Ἀργεῖους: stands first, being the most important consideration (as in c. 14. 20, πρὸς τοὺς Ἀργεῖους). — 9. ἐπισπένδεσθαι: is equiv. to ἄλλας σπένδεσθαι of c. 14. 21. The names of the envoys are not given in c. 14. — νομίζοντες: repeats the meaning of νομίζοντες (7). It is difficult to see why the tense is changed to the aor., and the repetition is certainly unnecessary, or rather, as Kr. says, is inexcusable. — 11. πρὸς γὰρ ἂν κτέ.: “for they thought that the Peloponnesians would join the Athenians if it were possible,” i.e. if the Spartans did not make an alliance with Athens, but in this case the Peloponnesians could no longer join with Athens to the detriment of Sparta.

12. παρόντων οὖν πρέσβων: the same who had arranged the treaty of peace, and taken the oaths. See c. 24. § 1.

23. The terms of the treaty of alliance between the Lacedaemonians and the Athenians.

1. (καὶ Ἀθηναῖοι): see App. — 4.

ὠφελεῖν Ἀθηναίους Λακεδαιμονίους τρόπῳ ὅποιῳ ἂν δύ-
 5 νωνται ἰσχυροτάτῳ κατὰ τὸ δυνατόν· ἦν δὲ δηώσαντες
 οἰχωνται, πολεμίαν εἶναι ταύτην τὴν πόλιν Λακεδαιμο-
 νίοις καὶ Ἀθηναίοις καὶ κακῶς πάσχειν ὑπὸ ἀμφοτέρων,
 καταλύειν δὲ ἅμα ἅμφω τὴν πόλεε. ταῦτα δ' εἶναι δικαίως 2
 καὶ προθύμως καὶ ἀδόλως. καὶ ἦν τινες ἐς τὴν Ἀθηναίων
 10 γῆν ἴωσι πολέμιοι καὶ κακῶς ποιῶσιν, Ἀθηναίους ὠφε-
 λεῖν Λακεδαιμονίους τρόπῳ ὅτῳ ἂν δύνωνται ἰσχυροτά-
 τῳ κατὰ τὸ δυνατόν. ἦν δὲ δηώσαντες οἰχωνται, πολε-
 μίαν εἶναι ταύτην τὴν πόλιν Λακεδαιμονίοις καὶ Ἀθη-
 ναίοις καὶ κακῶς πάσχειν ὑπ' ἀμφοτέρων, καταλύειν δὲ
 15 ἅμα ἅμφω τὴν πόλεε. ταῦτα δ' εἶναι δικαίως καὶ προθύ-
 μως καὶ ἀδόλως. ἦν δὲ ἡ δουλεία ἐπανιστῆται, ἐπικου- 3
 ρεῖν Ἀθηναίους Λακεδαιμονίοις παντὶ σθένει κατὰ τὸ
 δυνατόν. ὁμοῦνται δὲ ταῦτα οἵπερ καὶ τὰς ἄλλας σπον- 4
 δὰς ὤμνον ἐκατέρων. ἀνανεοῦσθαι δὲ κατ' ἐνιαυτὸν
 20 Λακεδαιμονίους μὲν ἰόντας ἐς Ἀθήνας πρὸς τὰ Διονύσια,
 Ἀθηναίους δὲ ἰόντας ἐς Λακεδαίμονα πρὸς τὰ Ῥακίνθια.
 στήλην δὲ ἐκατέρους στήσαι, τὴν μὲν ἐν Λακεδαίμονι 5
 παρ' Ἀπόλλωνι ἐν Ἀμυκλαίῳ, τὴν δὲ ἐν Ἀθήναις ἐν πό-
 λει παρ' Ἀθηνᾶ. ἦν δέ τι δοκῇ Λακεδαιμονίοις καὶ Ἀθη- 6
 25 ναίοις προσθεῖναι καὶ ἀφελεῖν περὶ τῆς ξυμμαχίας, ὃ τι
 ἂν δοκῇ, εὖορκον ἀμφοτέροις εἶναι.”

τρόπῳ . . . δυνατόν: the formal and somewhat verbose language is characteristic of the style of documents. Cf. 11, and c. 47. 14 and 23. Kühn. 582, 2, n. 4.

8. καταλύειν: abs. without πόλεμον. So also in 14 and vii. 58. 8 f.

8. εἶναι: used like γίνεσθαι with advs. is a somewhat antiquated usage. Cf. 15.

16. ἡ δουλεία: in collective sense occurs also in Plato, *Legg.* vi. 776 c.

and Arist. *Pol.* ii. 5. The danger here referred to was also mentioned in c. 14. 17 ff. as one of the reasons for concluding the peace. — 17. Ἀθηναίους: see App.

18. ὁμοῦνται: the same transition to a finite mood as in c. 18. 12. — 20. τὰ Διονύσια: the great or city Dionysia (cf. c. 20. 2) at which time many foreigners visited Athens. — 21. τὰ Ῥακίνθια: the festival of Apollo of Amyclae in the month Hyacinthios,

24 “Τὸν δὲ ὄρκον ὤμνουν Λακεδαιμονίων μὲν οἶδε · 1
 Πλειστοάναξ, Ἄγισ, Πλειστόλας, Δαμάγητος, Χίονις,
 Μεταγένης, Ἀκανθος, Δαίϊθος, Ἰσχαγόρας, Φιλοχαρίδας,
 Ζευξίδας, Ἀντιππος, Ἀλκινάδας, Τέλλις, Ἐμπεδίας,
 5 Μηνᾶς, Δάφιλος · Ἀθηναίων δὲ Λάμπων, Ἰσθμιόνικος,
 Λάχης, Νικίας, Εὐθύδημος, Προκλῆς, Πυθόδωρος,
 Ἄγνων, Μυρτίλος, Θρασυκλῆς, Θεαγένης, Ἀριστοκρά-
 τῆς, Ἰώλκιος, Τιμοκράτης, Λέων, Λάμαχος, Δημοσθένης.”

Αὕτη ἡ ξυμμαχία ἐγένετο μετὰ τὰς σπονδὰς οὐ πολ- 2
 10 λῶ ὕστερον, καὶ τοὺς ἄνδρας τοὺς ἐκ τῆς νήσου ἀπέδο-
 σαν οἱ Ἀθηναῖοι τοῖς Λακεδαιμονίοις, καὶ τὸ θέρος ἦρχε
 * τοῦ ἐνδεκάτου ἔτους. ταῦτα δὲ τὰ δέκα ἔτη ὁ πρῶτος
 25 πόλεμος ξυνεχῶς γενόμενος γέγραπται. μετὰ δὲ τὰς 1

corresponding to the Attic Hecatom-
 baeon.

24. *The names of the Lacedaemonians and Athenians who took the oath. Restoration of the prisoners taken at Sphacteria.*

1. τὸν δὲ ὄρκον κτέ. : as Steup, *Stud. I.* p. 84, observes, c. 24. § 1 belongs to the document recording the treaty. The narrative begins again in 9, αὕτη ἡ ξυμμαχία. The same relation exists between c. 19 and c. 20. — 2. Πλειστοάναξ κτέ. : with the exception of some slight differences in the order (Τέλλις, Ἀλκινάδας, and Νικίας, Λάχης above) this list is identical with that of c. 19.

10. καὶ τοὺς ἄνδρας : καὶ denotes immediate connexion: “and straight-
 way.” — τοὺς ἄνδρας τοὺς ἐκ τῆς νήσου : cf. c. 15. 2 f. and iv. 108. 38. — 12. ταῦτα τὰ δέκα ἔτη : continues the idea of τοῦ ἐνδεκάτου ἔτους (in which the δέκα ἔτη are contained by implication), and therefore stands first, though these words belong grammatically, as acc. of duration of time,

with ξυνεχῶς γενόμενος. This attrib. partic. is placed after its subst. in accordance with the usage discussed in the note on i. 11. 17. The more usual order would be: ὁ πρῶτος ταῦτα τὰ δέκα ἔτη ξυνεχῶς γενόμενος πόλεμος γέγραπται, i.e. “the history of the first (part of the) war which lasted without interruption for these ten years is finished” (pf.). With this ξυνεχῶς γενόμενος πόλεμος the period of uncertain and unquiet peace until the renewal of the φανερός πόλεμος is contrasted in c. 25, and in c. 26 we have a general retrospect of the whole twenty-seven years’ war with its three divisions. This furnishes Thuc. an occasion to speak of his own relation to the war. The division introduced by the peace occasions a break in the continuous narrative of the war, and the great importance of this division calls forth these remarks from the author.

25. *Character and duration of the time of peace between the first and second war.*

σπονδὰς καὶ τὴν ξυμμαχίαν τῶν Λακεδαιμονίων καὶ τῶν Ἀθηναίων, αἱ ἐγένοντο μετὰ τὸν δεκαετῆ πόλεμον ἐπὶ Πλειστούλα μὲν ἐν Λακεδαίμονι ἐφόρου, Ἀλκαίου δ' ἄρ-
 5 χοντος Ἀθήνησι, τοῖς μὲν δεξαμένοις αὐτὰς εἰρήνην ἦν, οἱ δὲ Κορίνθιοι καὶ τῶν ἐν Πελοποννήσῳ πόλεων τινες διεκίνουν τὰ πεπραγμένα, καὶ εὐθὺς ἄλλη ταραχὴ καθ-
 ἴστατο τῶν ξυμμάχων πρὸς τὴν Λακεδαίμονα. καὶ ἅμα 2 καὶ τοῖς Ἀθηναίοις οἱ Λακεδαιμόνιοι προϋόντος τοῦ χρό-
 10 νου ὑποπτοὶ ἐγένοντο, ἔστιν ἐν οἷς οὐ ποιοῦντες ἐκ τῶν ξυγκειμένων ἃ εἶρητο. καὶ ἐπὶ ἐξ ἔτη μὲν καὶ δέκα μῆ-
 νας ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι, ἔξω-
 θεν δὲ μετ' ἀνοκωχῆς οὐ βεβαίον ἐβλαπτον ἀλλήλους τὰ μάλιστα· ἔπειτα μέντοι καὶ ἀναγκασθέντες λύσαι τὰς

3. δεκαετῆ: see App. — 5. Ἀθήνησι: cf. c. 18. 55. — 6. Κορίνθιοι: see c. 17. 19 and 27. 5 ff. — 7. διεκί-
 νουν: hardly occurs elsewhere in Attic prose. Cf. Ar. Nub. 477, διακίνει τὸν νοῦν αὐτοῦ. It seems here to denote the attempt to break up and unsettle by intrigues the agreements (τὰ πεπραγμένα) which had been made. — καὶ εὐθὺς ἄλλη ταραχὴ: "and besides these intrigues of the Corinthians, other disturbances began immediately (after the end of the conflict between Athens and Sparta) between the Lacedaemonians and their (former) allies." ἄλλη refers to what precedes, not to the following καὶ ἅμα; hence St. is wrong in inserting τε after ἄλλη without Ms. authority. This is evident, for the Athenians, although they had just made an alliance with Sparta, are certainly not included among the ξύμμαχοι of 8. καὶ ἅμα introduces, as it freq. does (e.g. c. 14. 9), a new and important statement. For this was the most serious matter, that the friendly rela-

tions between Sparta and Athens were so soon disturbed.

11. ἃ εἶρητο: are the separate articles of the ξυγκείμενα. Cf. c. 35. 5 ff. — καὶ ἐπὶ ἐξ ἔτη καὶ δέκα μῆνας: neither beginning nor end of this period is accurately fixed. The beginning is not μετὰ τὰς σπονδὰς, but μετὰ τὴν ξυμμαχίαν, which was formed οὐ πολλῷ ὕστερον (cf. c. 24. 9). (Grote, VI. p. 276 and note, thinks this interval between the two treaties was 'not more than a month or two.' Curtius, Hist. III. p. 285, thinks it was 'a few weeks.') The end is only loosely marked by the words ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι. See App. — 12. μῆ: after the neg. ἀπέσχοντο. See on iii. 32. 14; iv. 40. 5. G. 263; H. 1029. — ἔξωθεν: i.e. without invading the territory of one another, but by taking part in hostile complications with others such as are mentioned in c. 26. § 2. Among these, the war in Sicily is most important. — 13. μετ' ἀνοκωχῆς: see App. — μετὰ: "during the continuance," "un-

15 μετὰ τὰ δέκα ἔτη σπονδὰς αὖθις ἐς πόλεμον φανερόν
 26 κατέστησαν. γέγραφε δὲ καὶ ταῦτα ὁ αὐτὸς Θούκυδίδης 1
 Ἀθηναῖος ἐξῆς ὡς ἕκαστα ἐγίγνετο κατὰ θέρη καὶ χει-
 μῶνας, μέχρι οὗ τὴν τε ἀρχὴν κατέπαυσαν τῶν Ἀθη-
 ναίων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ τὰ μακρὰ τείχη
 5 καὶ τὸν Πειραιᾶ κατέλαβον. ἔτη δὲ ἐς τοῦτο τὰ ξύμ-
 παντα ἐγένετο τῷ πολέμῳ ἑπτὰ καὶ εἴκοσι. καὶ τὴν διὰ
 μέσου ξύμβασιν εἴ τις μὴ ἀξιώσει πόλεμον νομίζειν, οὐκ
 ὀρθῶς δικαιοῦσι. τοῖς τε γὰρ ἔργοις ὡς διήρηται ἀθρεῖ-

der the influence of." — 14. *ἔπειτα μέντοι*: i.e. when they no longer avoided direct attacks. — *ἀναγκασθέντες... κατέστησαν*: the subj. must be here as in 11, *Λακεδαιμόνιοι καὶ Ἀθηναῖοι*. Therefore the sent. cannot refer to any single act. First the Athenians with thirty triremes ravaged the coast of Laconia in the latter part of the summer of 414 B.C. (vi. 105. 13 f.); the Lacedaemonians entered Attica to fortify Decelea early in the spring of 413 B.C. (vii. 19. § 1). This last act is probably considered as the beginning of the *πόλεμος φανερός*, and strictly speaking *ἀναγκασθέντες λῦσαι* applies only to the Lacedaemonians whose condition is described in vii. 18. § 3, 4. But the various stages in the renewal of the war overlap one another chronologically, as do the events which mark its beginning. Cf. c. 20. § 1. — 15. *ἐς πόλεμον φανερόν*: the same words are used to designate the beginning of the first war in i. 23. 26.

26. *Remarks concerning the duration and the division of the whole war, and the author's personal relations to it.*

1. *γέγραφε δὲ καὶ ταῦτα*: with reference to the introductory words of the whole work, i. 1. 1. The pf. serves to establish the identity of the author,

like the aor. in i. 1. 1 and i. 97. 7, and, like *γέγραπται* in ii. 1. 4, anticipates the completion of the work. "The same Thuc. has written (i.e. is the author of) this also" does not necessarily imply that the work was ever finished, but is the natural expression of one who expects his work to be finished before these words come before his readers. So when the actual narrative is to begin, we find the fut. *ἐξηγήσομαι* in 30. — 2. *ἐξῆς... χειμῶνας*: identical with ii. 1. 4 f., and accordingly *ἐγίγνετο*, which better expresses the successive development of events (*ἐξῆς*), is preferred to Ms. *ἐγένετο*. — 4. *τὰ μακρὰ τείχη καὶ τὸν Πειραιᾶ κατέλαβον*: acc. to Plut. *Lys.* 15, *ἔκτη καὶ δεκάτῃ Μουνυχιῶνος*, i.e. the middle of April, 404 B.C. — 6. *ἐγένετο*: used in comprehensive statements of numbers. See on ii. 20. 11.

7. *τὴν διὰ μέσου ξύμβασιν*: i.e. the time of truce between the earlier and the later war. See on iv. 20. 2. — *ἀξιώσει*: in characteristic opposition to *δικαιοῦσι*. "If any one thinks the period of truce does not deserve (*ἄξιον*) the name of war, he will ignore the relation which is founded upon the nature of the case (*δικαίον*)."—8. *ὡς διήρηται*: the only possible subj. appears to be *ἡ διὰ μέσον ξύμβασις*.

- τω καὶ εὐρήσει οὐκ εἰκὸς ὃν εἰρήνην αὐτὴν κριθῆναι, ἐν
 10 ἢ οὔτε ἀπέδωσαν πάντα οὐτ' ἀπεδέξαντο ἅ ξυνέθεντο,
 ἔξω τε τούτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδαύριον πόλε-
 μον καὶ ἐς ἄλλα ἀμφοτέροις ἀμαρτήματα ἐγένοντο, καὶ
 οἱ ἐπὶ Θράκης ξύμμαχοι οὐδὲν ἦσσαν πολέμιοι ἦσαν,
 Βοιωτοὶ τε ἐκεχειρίαν δεχήμερον ἦγον. ὥστε ξὺν τῷ πρώ- 3
 15 τῷ πολέμῳ τῷ δεκαετεί καὶ τῇ μετ' αὐτὸν ὑπόπτῳ ἀνο-
 κωχῇ καὶ τῷ ὕστερον ἐξ αὐτῆς πολέμῳ εὐρήσει τις το-
 σαῦτα ἔτη, λογιζόμενος κατὰ τοὺς χρόνους, καὶ ἡμέρας
 οὐ πολλὰς παρενεγκούσας, καὶ τοῖς ἀπὸ χρησμῶν τι ἰσχυ-
 ρισαμένοις μόνον δὴ τοῦτο ἐχυρῶς ξυμβάν. αἰὲ γὰρ ἔγω- 4
 20 γε μέμνημαι καὶ ἀρχομένου τοῦ πολέμου καὶ μέχρι οὗ
 ἐτελεύτησε προφερόμενον ὑπὸ πολλῶν, ὅτι τρὶς ἐννέα ἔτη

The best rendering seems, then, to be: *how this (so-called) period of truce was really interrupted and torn asunder by the actual circumstances.* The usual meaning of *διαρεῖν*, *rend asunder, break through a fortification* (cf. ii. 75. 24; 76. 2; iv. 48. 10; 110. 18; v. 2. 14; 3. 9), is transferred to the interruption of the state of peace; so that *διαρεῖν* appears as the opposite of *ξυμβαίνειν*. See App. — 10. οὐτ' ἀπεδέξαντο: see App. — 11. ἔξω τε τούτων: after the negative infringements of the treaty (10), the more positive breaches of its provisions are mentioned; esp. of that in c. 18. § 4, by supporting insurrections of allies. See App. — πρὸς τὸν Μαντινικόν: see c. 33 ff. — πρὸς τὸν Ἐπιδαύριον: see c. 53 ff. — 12. ἐς ἄλλα: refers particularly to the Sicilian expedition. — ἀμαρτήματα ἐγένοντο: the pl. of the verb on account of the previously expressed reference to a variety of cases. H. 604 b. ἀμφοτέροις ἐγένοντο is equiv. to ἀμφοτέροις ἐποίησαντο. — 13. πολέμιοι ἦσαν: sc. τοῖς Ἀθηναίοις. — 14. ἐκεχειρίαν δεχήμερον:

“a truce which was (or must be) renewed every ten days.” Βοιωτοὶ πρὸς δέκα ἡμέρας ἐκεχειρίαν ἐσπένδοντο πρὸς Ἀθηναίους. Schol. Cf. c. 32. 17; vi. 7. 23; 10. 13. See App.

16. ἐξ αὐτῆς: see on c. 20. 2. — 17. κατὰ τοὺς χρόνους: see on c. 20. 6 and 10. — ἡμέρας οὐ πολλὰς παρενεγκούσας: see on c. 20. 2. The time is to be computed from the beginning of April, 431 B.C., to the middle of April, 404 B.C. See App. on ii. 2. 5. — 18. ἀπὸ χρησμῶν: *relying upon prophecies*. See on iv. 67. 1. — 19. μόνον δὴ τοῦτο: refers perhaps to the various interpretations of the oracle in ii. 54. § 2 and 3. — αἰ: const. with *προφερόμενον* (cf. vii. 68. 6). It is explained by καὶ ἀρχομένου τοῦ πολέμου καὶ μέχρι οὗ ἐτελεύτησε. The whole is further explained by *ἐπεβίων δέ*, which serves to establish the credibility of μέμνημαι ἔγωγε, an essential element of the author's fitness for his task of writing the history of the Peloponnesian war.

21. τρὶς ἐννέα: a reminiscence of

δέοι γενέσθαι αὐτόν. ἐπεβίων δὲ διὰ παντὸς αὐτοῦ, αἰ- 5
 σθανόμενός τε τῇ ἡλικίᾳ καὶ προσέχων τὴν γνώμην, ὅπως
 ἀκριβές τι εἶσομαι· καὶ ξυνέβη μοι φεύγειν τὴν ἔμαντοῦ
 25 ἔτη εἴκοσι μετὰ τὴν ἐς Ἀμφίπολιν στρατηγίαν, καὶ γε-
 νομένῳ παρ' ἀμφοτέροις τοῖς πράγμασι, καὶ οὐχ ἥσσον
 τοῖς Πελοποννησίῳ διὰ τὴν φυγὴν, καθ' ἥσυχίαν τι αὐ-
 τῶν μᾶλλον αἰσθεσθαι. τὴν οὖν μετὰ τὰ δέκα ἔτη δια- 6
 φοράν τε καὶ ξύγχυσιν τῶν σπονδῶν καὶ τὰ ἔπειτα ὡς
 30 ἐπολεμήθη ἐξηγήσομαι.

27 Ἐπειδὴ γὰρ αἱ πεντηκοντούται σπονδαὶ ἐγένον- 1
 το, καὶ ὕστερον ἡ ξυμμαχία, καὶ αἱ ἀπὸ τῆς Πελοπον-
 νήσου πρεσβεῖαι, αἵπερ παρεκλήθησαν ἐς αὐτά, ἀνεχώ-

the original metrical form of the oracle. Also in Plut. Nic. 9.

22. αἰσθανόμενος (cf. i. 71. 21) τῇ ἡλικίᾳ: "having the necessary degree of understanding in consequence of my age" (his age was probably from about forty years upwards). See Introd. to Book I. p. 4. Dat. of cause. G. 188, 1; H. 776.—25. μετὰ τὴν ἐς Ἀμφίπολιν στρατηγίαν: see iv. 104 15 ff.; 106. 16 ff.; and Introd. to Book I. p. 11.—γενομένῳ . . . πράγμασι: since I became acquainted with the affairs of both sides. οὐχ ἥσσον, i.e. μάλιστα. Cf. c. 15. 3. The results of this accurate acquaintance with the circumstances of the various states of Peloponnesus are very evident in the subsequent narrative.—28. αἰσθεσθαι. see App.—διαφοράν τε καὶ ξύγχυσιν τῶν σπονδῶν: with these words Thuc. characterizes the period of uncertain peace, much as he calls the unstable condition before the breaking out of the war σπονδῶν ξύγχυσις (i. 146. 4). The διαφορά, which is closely connected with the ξύγχυσις τῶν σπονδῶν by the common art. (cf. i. 120. 10; iii. 82.

8 f.), refers particularly, as in i. 81. 10; 102. 7; 146. 1; v. 43. 1; viii. 85. 2, to the disagreements which presently arose.—29. τὰ ἔπειτα ὡς ἐπολεμήθη: i.e. the events of the second war.

27. Continuation of the narrative. The Corinthians are discontented, and make overtures to the Argives in order to bring about an alliance against Sparta.

1. γάρ: introduces the narrative announced in the previous chap.—2. καὶ ὕστερον ἡ ξυμμαχία: is added to αἱ . . . σπονδαὶ almost parenthetically to remind us that the alliance followed the peace, as mentioned in c. 24. 9. It has the effect of a rel. clause ("which was presently followed by the alliance"), and must not be understood as determining the time of the following clause. "After the fifty years' peace had been concluded, and then the alliance also, the ambassadors, too, went home." The treaty of alliance was concluded so soon after the peace, that it is referred to in the negotiations at Argos (8). See App.—3. αὐτά: is the

ρουν ἐκ τῆς Λακεδαιμόνος· καὶ οἱ μὲν ἄλλοι ἐπ' οἴκου 2
 5 ἀπηλθον, Κορίνθιοι δὲ ἐς Ἄργος τραπόμενοι πρῶτον λό-
 γους ποιοῦνται πρὸς τινὰς τῶν ἐν τέλει ὄντων Ἀργείων
 ὡς χρή, ἐπειδὴ Λακεδαιμόνιοι οὐκ ἐπ' ἀγαθῷ ἀλλ' ἐπὶ
 καταδουλώσει τῆς Πελοποννήσου σπονδὰς καὶ ξυμμαχίαν
 πρὸς Ἀθηναίους τοὺς πρὶν ἐχθίστους πεποιήνται, ὁρᾶν
 10 τοὺς Ἀργεῖους ὅπως σωθήσεται ἡ Πελοπόννησος, καὶ
 ψηφίσασθαι τὴν βουλομένην πόλιν τῶν Ἑλλήνων, ἣτις
 αὐτόνομός τέ ἐστι καὶ δίκας ἴσας καὶ ὁμοίας δίδωσι, πρὸς
 Ἀργεῖους ξυμμαχίαν ποιείσθαι ὥστε τῇ ἀλλήλων ἐπιμα-
 χεῖν, ἀποδείξαι δὲ ἄνδρας ὀλίγους ἀρχὴν αὐτοκράτορας
 15 καὶ μὴ πρὸς τὸν δῆμον τοὺς λόγους εἶναι, τοῦ μὴ κατα-
 φανεῖς γίνεσθαι τοὺς μὴ πείσαντας τὸ πλῆθος. ἔφασαν

neut. pl. in a pregnant sense referring to the matter in hand. This Thuc. not infreq. uses. See on i. 1. 10. It refers very properly to the negotiations preceding the treaty as well as to the σπονδαί (cf. παρακαλέσαντες, c. 17. 17, where the purpose of the summons is left unexpressed) and is therefore not to be changed (with St.) to αὐτάς.

5. **πρῶτον**: refers to preliminary negotiations with prominent men at Argos. The further consequences appear in Argos (c. 28) and in Corinth (c. 30). — 7. **ἐπ' ἀγαθῷ**: cf. i. 131. 7; ii. 17. 15; iv. 87. 10; and see on ἐπὶ κακῷ, iv. 86. 1, for further examples. — **ἐπὶ καταδουλώσει**: cf. iii. 10. 10. — 9. **ὁρᾶν**: with *ὅπως* and fut. ind., as in iii. 46. 16; vi. 41. 6. So with *ὅτῳ τρόπῳ* in vi. 33. 13; viii. 63. 20. GMT. 45 Rem.; H. 1054, 3. — 12. **αὐτόνομος**: denotes political independence; *δίκας ἴσας καὶ ὁμοίας δίδόναι* denotes conduct which respects the independence of others. The first is

intended to exclude the dependent allies of Athens and Sparta, the second more particularly Athens itself, which obliged the *ἐπήκοοι ξύμμαχοι* to come to Athens for the conduct of certain cases (see on i. 77. 1), and therefore could not be said *δίκας ἴσας καὶ ὁμοίας δίδόναι*. — 13. **ὥστε**: on condition that. See on i. 28. 18. GMT. 98, 2, and x. 2; H. 953 b. — **τῇ ἀλλήλων ἐπιμαχεῖν**: like *ἐπιμαχίαν* in c. 48. 8, a merely defensive alliance; in i. 44. 8 defined by *τῇ ἀλλήλων βοηθεῖν*. — 14. **ἀρχήν**: to be taken with *αὐτοκράτορας*, but not in the sense of "power" or "authority" (Kr. "in regard to their authority"), but like *τὴν ἀρχήν* in ii. 74. 10; iv. 98. 4; 56. 5; here, however, as in Hdt. i. 193. 14; ii. 95. 13; iii. 16. 31, without the art. Originally *from the beginning*, and thence *absolutely, entirely*. See App. — 15. **τοῦ μὴ καταφανεῖς γίνεσθαι**: sc. *τοῖς Λακεδαιμονίοις*. On the gen. of the inf., see on i. 4. 7; GMT. 92, 1, x. 5; H. 960. The envoys from

δὲ πολλοὺς προσχωρήσεσθαι μίσει τῶν Λακεδαιμονίων.
 καὶ οἱ μὲν Κορίνθιοι διδάξαντες ταῦτα ἀνεχώρησαν ἐπ' 3
 28 οἶκον. οἱ δὲ τῶν Ἀργείων ἄνδρες ἀκούσαντες ἐπειδὴ 1
 ἀνήμεγκαν τοὺς λόγους ἔς τε τὰς ἀρχὰς καὶ τὸν δῆμον,
 ἐψηφίσαντο Ἀργεῖοι καὶ ἄνδρας εἵλοντο δώδεκα, πρὸς
 οὓς τὸν βουλόμενον τῶν Ἑλλήνων ξυμμαχίαν ποιεῖσθαι
 5 πλὴν Ἀθηναίων καὶ Λακεδαιμονίων· τούτων δὲ μηδετέ-
 ροις ἐξείναι ἄνευ τοῦ δήμου τοῦ Ἀργείων σπείσασθαι.
 ἐδέξαντό τε ταῦτα οἱ Ἀργεῖοι μᾶλλον, ὁρῶντες τὸν τε τῶν 2
 Λακεδαιμονίων σφίσι πόλεμον ἐσόμενον (ἐπ' ἐξόδῳ γὰρ
 πρὸς αὐτοὺς αἱ σπονδαὶ ἦσαν) καὶ ἅμα ἐλπίσαντες τῆς
 10 Πελοποννήσου ἡγήσεσθαι. κατὰ γὰρ τὸν χρόνον τούτου

other states were to be relieved from the necessity of addressing the popular assembly concerning offers of alliance, in order that those who might wish to join the Argive alliance, but could not persuade the Argive popular assembly to accept them as allies (τοὺς μὴ πείσαντας τὸ πλῆθος), should not be exposed to danger from the Lacedaemonians. See App. — 17. προσχωρήσεσθαι: sc. to the new alliance to be formed under the leadership of Argos.

18. διδάξαντες: like διδασκάλους γενομένους in c. 30. 2, of plans and deliberations set forth with arguments, esp. of such as are undertaken with hostile intent. Cf. ii. 93. 4; iii. 71. 7; vii. 18. 6; viii. 45. 9.

28. *The Argives accept the proposals of the Corinthians, and declare themselves ready for the formation of the new alliance.*

1. οἱ δὲ τῶν Ἀργείων ἄνδρες κτέ.: on the order of words in the dependent clause, see on iii. 4. 1. — 2. ἀναφέρειν: like *referre ad senatum*, also in Hdt. iii. 71. 20, and 80. 30. —

τοὺς λόγους: i.e. the proposals of the Corinthians. — τὰς ἀρχάς: magistratus, also in c. 47. 52 and 55; 84. 20; i. 90. 27. — 4. ποιεῖσθαι: depends grammatically upon ἐψηφίσαντο, though we should expect ποιήσεται or ποιεῖσθαι ἐξείη. This use of the inf. in rel. clauses occurs most freq. in quotations from laws and decrees. GMT. 92, 2, n. 3 b. — 5. μηδετέροις: depends upon σπείσασθαι. — 6. ἄνευ τοῦ δήμου: "without express consent of the assembly." See on i. 91. 23.

7. ἐδέξαντό τε: by the particle τε Thuc. here introduces a sent. explanatory of what precedes. Cf. ii. 8. 16; 13. 22. Cl.'s change to δέ is unnecessary. — τόν τε: the const. is planned with reference to a second obj.; but the general ὁρῶντες is subsequently replaced by the more specific ἐλπίσαντες ("because they had come to hope"), in consequence of which the order of words seems perverted, since we should expect ὁρῶντες τε τόν κτέ. — 8. ἐπ' ἐξόδῳ . . . ἦσαν: this fact is mentioned in c. 14. 20 and 22. 9 as influencing the Lacedaemonians to

ἥ τε Λακεδαίμων μάλιστα δὴ κακῶς ἤκουσε καὶ ὑπε-
 ῶφθη διὰ τὰς ξυμφοράς, οἳ τε Ἀργεῖοι ἄριστα ἔσχον τοῖς
 πᾶσιν, οὐ ξυναράμενοι τοῦ Ἀττικοῦ πολέμου, ἀμφοτέ-
 ροις δὲ μᾶλλον ἔνσπονδοι ὄντες ἐκκαρπώσάμενοι. οἱ μὲν
 15 οὖν Ἀργεῖοι οὕτως ἐς τὴν ξυμμαχίαν προσεδέχοντο τοὺς
 29 ἐθέλοντας τῶν Ἑλλήνων. Μαντινῆς δ' αὐτοῖς καὶ οἱ 1
 ξύμμαχοι αὐτῶν πρῶτοι προσεχώρησαν, δεδιότες τοὺς
 Λακεδαιμονίους. τοῖς γὰρ Μαντινεῦσι μέρος τι τῆς
 Ἀρκαδίας κατέστραπτο ὑπήκοον, ἔτι τοῦ πρὸς Ἀθη-
 5 ναίους πολέμου ὄντος, καὶ ἐνόμιζον οὐ περιόψεσθαι
 σφᾶς τοὺς Λακεδαιμονίους ἄρχειν, ἐπειδὴ καὶ σχο-
 λὴν ἦγον· ὥστε ἄσμενοι πρὸς τοὺς Ἀργεῖους ἐτρά-

make peace. Here reference is made to it to explain the motives of the Argives (Steup, Rhein. Mus. 25, p. 285 note, suggests that it be omitted as a superfluous gloss).—11. ἥ τε Λακεδαίμων, οἳ τε Ἀργεῖοι: the two equally prominent reasons are symmetrically opposed. See on i. 8. 14.—11. μάλιστα δῆ: cf. i. 1. 8; 50. 10; 138. 10.—ἤκουσε: like ὑπεῤῷφθη and, 12, ἄριστα ἔσχον, aor. with the signification: Lacedaemon had fallen into ill repute and had become an object of contempt, whereas the Argives had attained a desirable position.—12. τοῖς πᾶσιν: in every respect. Cf. ii. 11. 25; 36. 10; 64. 20; vii. 50. 20.—13. τοῦ Ἀττικοῦ πολέμου: so the Peloponnesian war is called here and in c. 31. 11 from the point of view of Peloponnesus, as in viii. 18. 10 and 37. 15, δ πρὸς Ἀθηναίους πόλεμος. See Ullrich, *Hellen. Kriege*, p. 3, note 6.—ξυναράμενοι: const. with gen. as a verb of sharing, also in iv. 10. 1. G. 170, 2; H. 737.—14. μᾶλλον: rather. "Far from taking part in the war they stood rather (i.e. on the con-

trary) on terms of peace with both parties."—ἐκκαρπώσάμενοι: like καρπούσθαι in ii. 38. 7; vii. 68. 16, (ἐκ-referring to the source): "they derived profit from it (the ἔνσπονδοι ὄντες)." τοὺς καρποὺς καὶ τὰς προσόδους λαβόντες ἀπὸ τῆς γῆς ἀκεραίους διὰ τὸ μὴ πολεμεῖν. Schol.—15. προσεδέχοντο: impf. they were ready to receive.

29. *The Mantineans are the first to join the league, and a sentiment favourable to it spreads throughout Peloponnesus.*

3. τοῖς Μαντινεῦσι: with κατέστραπτο, equiv. to ὑπὸ τῶν Μαντινέων, a freq. use of the dat. with the plpf. pass. Cf. i. 46. 1; 48. 1; 118. 18.—μέρος τι τῆς Ἀρκαδίας: among others the Parrhasians. Cf. c. 33. 3.—κατέστραπτο ὑπήκοον: like i. 8. 16, προσεποιούντο ὑπήκοους, the pred. adj. expressing result.—6. σφᾶς . . . ἄρχειν: depends upon οὐ περιόψεσθαι. Cf. i. 35. 14, δύναμιν προσλαβεῖν περιόψεσθαι. GMT. 112, 2, n. 6; H. 986; Kühn. 484, 24.—ἐπειδὴ καὶ σχολὴν ἦγον: "since, inasmuch as the war with Athens

ποντο, πόλιν τε μεγάλην νομίζοντες καὶ Λακεδαιμο-
 νίοις αἰὲ διάφορον, δημοκρατουμένην τε ὥσπερ καὶ
 10 αὐτοί. ἀποστάντων δὲ τῶν Μαντινέων καὶ ἡ ἄλλη Πε- 2
 λοπόννησος ἐς θροῦν καθίστατο ὥς καὶ σφίσι ποιητέον
 τοῦτο, νομίσαντες πλεον τέ τι εἰδότας μεταστῆναι αὐ-
 τοὺς καὶ τοὺς Λακεδαιμονίους ἅμα δι' ὀργῆς ἔχοντες, ἐπ'
 ἄλλοις τε καὶ ὅτι ἐν ταῖς σπονδαῖς ταῖς Ἀττικάις ἐγγέγρα-
 15 πτο εὖορκον εἶναι προσθεῖναι καὶ ἀφελεῖν ὃ τι ἂν ἀμ-
 φοῦν τοῦ πολέου δοκῇ, Λακεδαιμονίοις καὶ Ἀθηναίοις.
 τοῦτο γὰρ τὸ γράμμα μάλιστα τὴν Πελοπόννησον διεθο- 3
 ρύβει καὶ ἐς ὑποψίαν καθίστη μὴ μετὰ Ἀθηναίων σφᾶς
 βούλονται Λακεδαιμόνιοι δουλώσασθαι· δίκαιον γὰρ εἶ-
 20 ναι πᾶσι τοῖς ξυμμάχοις γεγράφθαι τὴν μετάθεσιν· ὥστε 4
 φοβούμενοι οἱ πολλοὶ ὥρμητο πρὸς τοὺς Ἀργεῖους καὶ
 αὐτοὶ ἕκαστοι ξυμμαχίαν ποιεῖσθαι.

was over, they now had leisure also (as well as inclination) to turn their attention to Mantinea." — 9. δημοκρατουμένην τε: the third member of a series of words or clauses is freq. connected by τε with the preceding. See on i. 2. 6; 76. 12. This is the first positive mention of a democracy at Argos. It may possibly have been introduced when Argos made an alliance with Athens in 460 B.C. See i. 102; Paus. i. 29. 9; Grote V. p. 175 ff. — ὥσπερ καὶ αὐτοί: sc. ἐδημοκρατοῦντο as in c. 44. 9. Cf. i. 32. 3. Kühn. 58, 3.

11. ἐς θροῦν καθίστατο: in act. signification: "they began to talk"; not "they began to be talked about." — 12. νομίσαντες: aor., their opinion concerning a particular case; νομίζοντες (8), concerning permanent conditions. — πλεον τι εἰδότας: rebus melius compertis (St.), and therefore

their example would have more weight. Cf. vii. 49. 22. — αὐτούς: sc. τοὺς Μαντινέας. — 13. δι' ὀργῆς ἔχοντες. Cf. ii. 37. 12; 64. 2; v. 46. 32. See on ii. 8. 19. — ἐπ' ἄλλοις: on other grounds. Cobet, Mnem. 14, p. 9 for ἐν ἄλλοις. — 14. ἐγγέγραπτο: cf. c. 18, § 11, and c. 23, § 6. This refers to both documents.

17. τὸ γράμμα: the single article of the treaty. A rare use of the word. — διεθορύβει: set in commotion far and wide. — 19. δίκαιον γὰρ εἶναι: would in dir. disc. have been δίκαιον γὰρ ἦν without ἂν, like καλὸν ἦν, i. 38. 10; εἰκὸς ἦν, iii. 40. 26. — 20. πᾶσι τοῖς ξυμμάχοις: for all the allies. — τὴν μετάθεσιν: the power to προσθεῖναι καὶ ἀφελεῖν or to μεταθεῖναι ὅπῃ ἂν δοκῇ ἀμφοτέροις, c. 18. 58.

21. πρὸς τοὺς Ἀργεῖους: as in c. 27. 12; 28. 3. — καὶ αὐτοὶ ἕκαστοι: pred. to οἱ πολλοί: "for their part also."

- 30 Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸν θροῦν τοῦτον ἐν 1
 τῇ Πελοποννήσῳ καθεστῶτα καὶ τοὺς Κορινθίους διδα-
 σκάλους τε γενομένους καὶ αὐτοὺς μέλλοντας στείλασθαι
 πρὸς τὸ Ἄργος, πέμπουσι πρέσβεις ἐς τὴν Κόρινθον,
 5 βουλόμενοι προκαταλαβεῖν τὸ μέλλον, καὶ ἡτιῶντο τήν
 τε ἐσήγησιν τοῦ παντός, καὶ εἰ Ἀργείοις σφῶν ἀποστάν-
 τες ξύμμαχοι ἔσονται παραβήσεσθαι τε ἔφασαν αὐτοὺς
 τοὺς ὄρκους, καὶ ἤδη ἀδικεῖν ὅτι οὐ δέχονται τὰς Ἀθη-
 ναίων σπονδάς, εἰρημένον κύριον εἶναι ὃ τι ἂν τὸ πλη-
 10 θος τῶν ξυμμάχων ψηφίσηται, ἣν μὴ τι θεῶν ἢ ἡρώων
 κώλυμα ᾖ. Κορίνθιοι δὲ παρόντων σφίσι τῶν ξυμμάχων, 2
 ὅσοι οὐδ' αὐτοὶ ἐδέξαντο τὰς σπονδάς (παρεκάλεσαν δὲ
 αὐτοὺς αὐτοὶ πρότερον), ἀντέλεγον τοῖς Λακεδαιμονίοις,

30. *The Lacedaemonians protest in Corinth against the intended alliance with Argos, but meet with a rebuff, for the Corinthians declare that they cannot betray the Chalcidian cities.*

2. *καθεστῶτα, γενομένους, μέλλοντας*: are all pred. (supplementary) parties. dependent upon *αἰσθόμενοι*. Cf. c. 10. 38. GMT. 113; H. 982. — 2. *διδασκάλους γενομένους*: see on iii. 2. 11; v. 27. 18. — 5. *προκαταλαβεῖν τὸ μέλλον*: φθάσαι πρὶν μέλλειν τοὺς Κορινθίους προσχωρεῖν τοῖς Ἀργείοις, Schol. With obj. of the thing affected, as in i. 57. 15; with pers. obj. in i. 33. 20; 36. 18. — 6. *τὴν τε ἐσήγησιν τοῦ παντός*: the instigation of the whole movement, corresponding to *ἐσηγεῖσθαι* in iii. 20. 7; iv. 76. 8; vi. 99. 7, and *ἐσηγητής* in viii. 48. 40. *τε* is the correlative of the following *καί*, which belongs with *ἔφασαν*. *τε* belongs with *ἡτιῶντο*, but stands after *τὴν*. *τε* is occasionally carelessly put between the art. and its noun even when it belongs with the word preceding the art. — *καὶ εἰ . . . ἔσονται*: Cl. takes this with *ἡτιῶν-*

το, or rather with an *ἡγανάκτουν, δεινὸν ἐποιοῦντο*, or *δεινὸν αὐτοῖς ἐφαίνετο* supplied from *ἡτιῶντο*, and cites iv. 85. § 6; vii. 73. § 1; viii. 53. § 2. These passages do not offer any very close analogy. It is better, with Jowett, to take *καὶ εἰ . . . ἔσονται* as prot. with *παραβήσεσθαι*, and to put the comma before *καὶ εἰ*, instead of after *ἔσονται*. — 9. *εἰρημένον*: acc. abs. See on i. 140. 13, and cf. c. 39. 12; vii. 18. 14. The provision to which the Lacedaemonians here refer must have been contained in the original treaty of alliance between the Peloponnesian states and Sparta, which is called by the Corinthians (20) *οἱ τῶν ξυμμάχων ὅρκοι*, and by Thuc. (24) *οἱ παλαιοὶ ὅρκοι*. — *τὸ πλῆθος*: the majority, as in i. 125. 4.

11. *σφίσι*: i.e. in Corinth. — 12. *ὅσοι . . . τὰς σπονδάς*: those mentioned in c. 17. § 2. *οὐδ' αὐτοὶ* corresponds to *καὶ αὐτός* (cf. i. 50. 18; 62. 21), "also not." — *παρεκάλεσαν δέ*: epexegetical *δέ*. See on c. 10. 21. Aor. in the sense of plpf. — 13. *αὐτοὶ*:

ἃ μὲν ἡδικοῦντο οὐ δηλοῦντες ἄντικρυς, ὅτι οὔτε Σόλ-
 15 λιον σφίσιν ἀπέλαβον παρ' Ἀθηναίων οὔτε Ἀνακτόριον,
 εἴ τέ τι ἄλλο ἐνόμιζον ἐλασσοῦσθαι, πρόσχημα δὲ ποιού-
 μενοι τοὺς ἐπὶ Θράκης μὴ προδώσειν· ὁμόσαι γὰρ αὐ-
 τοῖς ὅρκους ἰδίᾳ τε, ὅτε μετὰ Ποτιδαιατῶν τὸ πρῶτον
 ἀφίσταντο, καὶ ἄλλους ὕστερον. οὐκ οὖν παραβαίνειν 3
 20 τοὺς τῶν ξυμμαχῶν ὅρκους ἔφασαν οὐκ ἐσιόντες ἐς τὰς
 τῶν Ἀθηναίων σπονδὰς· θεῶν γὰρ πίστει ὁμόσαντες
 ἐκείνοις οὐκ ἂν εὐορκεῖν προδιδόντες αὐτούς. εἰρήσθαι
 δ' ὅτι “ἦν μὴ θεῶν ἢ ἡρώων κώλυμα ἦ”· φαίνεσθαι οὖν
 σφίσι κώλυμα θείον τοῦτο. καὶ περὶ μὲν τῶν παλαιῶν 4

on their own responsibility, paying no attention to the Lacedaemonians, whose opposition they naturally expected. — 14. ἃ μὲν ἡδικοῦντο: *in what respects (acc. to their opinion) they had been wronged.* — ἄντικρυς: *straightforwardly, openly*, also in viii. 92. 65. — Σόλλιον: Κορινθίων πόλις in Acarnania, was taken by the Athenians in the first year of the war (*cf.* ii. 30. 2), Anactorium in the seventh (*cf.* iv. 49). — 15. οὔτε . . . σφίσιν ἀπέλαβον παρ' Ἀθηναίων: *that they (the Lacedaemonians) had not recovered these places from the Athenians for them (the Corinthians), i.e. that in making the peace they had not forced the Athenians to restore them.* — 16. εἴ τέ τι ἄλλο: *parallel to ὅτι . . . Ἀνακτόριον*, is in appos. to the obj. of δηλοῦντες. τε is not a correlative of οὔτε in 15. — ἐλασσοῦσθαι: “they were getting less than their rights”; also in i. 77. 1. — 17. τοὺς ἐπὶ Θράκης μὴ προδώσειν: *collectively the obj. of πρόσχημα* (see on i. 96. 4). *That they (the Corinthians) would not give up the Greeks on the Thracian coast (to the rule of Athens) was the chief rea-*

son they gave for their opposition to Sparta. — 18. ἰδίᾳ: the Corinthians alone, so that with ἄλλους ὕστερον (*sc.* ὅρκους) some word like κοινῇ (Kr.) is to be understood, although not expressed. — ὅτε . . . ἀφίσταντο: *cf.* i. 58. § 1.

19. οὐκ οὖν: *written (with Cl.) as two words.* — 20. οὐκ ἐσιόντες: *by not joining*, as the Lacedaemonians had asserted in 8, ἀδικεῖν ὅτι οὐ δέχονται τὰς Ἀθηναίων σπονδὰς (here τῶν Ἀθηναίων; the usual variation in the use of the art. with names of peoples). — 21. θεῶν . . . ὁμόσαντες: *θεῶν ὅρκους ἐπὶ πίστει*, Schol. “Since they had bound themselves by oaths sworn by the gods.” — 22. οὐκ ἂν εὐορκεῖν: *in dir. disc. οὐκ ἂν εὐορκοῖμεν* (“preserve the εὐορκον”; *cf.* c. 18. 58), εἰ προδιδοῖμεν. — εἰρήσθαι: “that the words of the agreement were”; after which ὅτι has no effect upon the const., but serves as a mark of punctuation. GMT. 79; H. 928 b. — 23. φαίνεσθαι οὖν σφίσι κτέ.: “so it seemed to them that this, the solemn oath, was a hindrance interposed by the gods themselves.”

25 ὄρκων τοσαῦτα εἶπον, περὶ δὲ τῆς Ἀργείας ξυμμαχίας,
 μετὰ τῶν φίλων βουλευσάμενοι ποιήσιν ὅ τι ἂν δίκαιον
 ᾖ. καὶ οἱ μὲν Λακεδαιμονίων πρέσβεις ἀνεχώρησαν ἐπ' 5
 οἴκου. ἔτυχον δὲ παρόντες ἐν Κορίνθῳ καὶ Ἀργείων πρέσ-
 βεις, οἱ ἐκέλευον τοὺς Κορινθίους ἰέναι ἐς τὴν ξυμμα-
 30 χίαν καὶ μὴ μέλλειν· οἱ δὲ ἐς τὸν ὕστερον ξύλλογον αὐ-
 31 τοῖς τὸν παρὰ σφίσι προεῖπον ἤκειν. ἦλθε δὲ καὶ 1
 Ἡλείων πρεσβεία εὐθύς καὶ ἐποιήσαντο πρὸς Κοριν-
 θίους ξυμμαχίαν πρῶτον, ἔπειτα ἐκείθεν ἐς Ἄργος
 ἐλθόντες, καθάπερ προεῖρητο, Ἀργείων ξύμμαχοι ἐγέ-
 5 νοντο. διαφερόμενοι γὰρ ἐτύγχανον τοῖς Λακεδαιμο-
 νίοις περὶ Λεπρέου. πολέμου γὰρ γενομένου ποτὲ 2
 πρὸς Ἀρκάδων τινὰς Λεπρεάταις καὶ Ἡλείων παρα-
 κληθέντων ὑπὸ Λεπρεατῶν ἐς ξυμμαχίαν ἐπὶ τῇ ἡμι-
 σείᾳ τῆς γῆς καὶ λυσάντων τὸν πόλεμον, Ἡλεῖοι τὴν
 10 γῆν νεμομένοις αὐτοῖς τοῖς Λεπρεάταις τάλαντον ἔταξαν

25. περὶ δὲ τῆς Ἀργείας ξυμμαχίας : (so with the best Mss. for Ἀργείων ; the less usual expression like αἱ Ἀττικαὶ σπονδαί in c. 29. 14 and 36. 13) const. with εἶπον. "In regard to the Argive alliance, they declared that they would," etc.

28. ἔτυχον παρόντες : they were already present in Corinth during these negotiations with the Lacedaemonian envoys. — 29. ἰέναι ἐς : equiv. to ἐσιέναι, 20. — 30. αὐτοῖς προεῖπον : equiv. to ἐκέλευον αὐτοὺς. Cf. i. 26. 20.

31. The Eleans make an alliance with Corinth and Argos, because they have a quarrel with the Lacedaemonians about Lepreum. Thereupon the Corinthians join the Argive alliance, as do also the Thracian Chalcidians. The Boeotians and Megarians keep quiet.

2. ἐποιήσαντο : see App. — 4. καθάπερ προεῖρητο : in the proclamation

which the Argives made (c. 28. § 1), acting on the advice of the Corinthians (c. 27. § 2). — 6. Λεπρέου : Lepreum in Triphylia, not far from the boundaries of Elis and Laconia (c. 34. 7). Remains of its fortifications still exist. Curtius, *Pelop.* II. p. 84.

8. ἐπὶ τῇ ἡμισείᾳ τῆς γῆς : "on the condition that they should cede half of their land" to the Eleans. Kühn. 405, 5 c. — 9. καὶ λυσάντων : see App. The same subj. in the main clause and in the gen. abs. occurs freq. in Thuc. See on ii. 83. 15 and iii. 13. 30. — τὴν γῆν νεμομένοις αὐτοῖς : the Eleans allowed the Lepreans to remain in possession of the half of their land which they had relinquished, but obliged them to pay a rent of a talent to Olympian Zeus, whose temple was under the control of the Eleans. — 10. ἔταξαν : τάξει is used of the im-

τῷ Δὲ τῷ Ὀλυμπίῳ ἀποφέρειν. καὶ μέχρι τοῦ Ἀττικοῦ 3
πολέμου ἀπέφερον, ἔπειτα πανσαμένων διὰ πρόφασιν τοῦ
πολέμου οἱ Ἡλείοι ἐπηνάγκαζον, οἱ δ' ἐτράποντο πρὸς
τοὺς Λακεδαιμονίους. καὶ δίκης Λακεδαιμονίοις ἐπιτρα-
15 πείσης, ὑποτοπήσαντες οἱ Ἡλείοι μὴ ἴσον ἔξειν, ἀνέντες
τὴν ἐπιτροπὴν Λεπρεατῶν τὴν γῆν ἔτεμον. οἱ δὲ Λακε- 4
δαιμόνιοι οὐδὲν ἦσσον ἐδίκασαν αὐτονόμους εἶναι Λε-
πρεάτας καὶ ἀδικεῖν Ἡλείους, καὶ ὥς οὐκ ἐμμεινάντων
τῇ ἐπιτροπῇ φρουρὰν ὀπλιτῶν ἐσέπεμψαν ἐς Λέπρεον. οἱ 5
20 δὲ Ἡλείοι νομίζοντες πόλιν σφῶν ἀφεστηκυῖαν δέξασθαι
τοὺς Λακεδαιμονίους καὶ τὴν ξυνθήκην προφέροντες ἐν
ῇ εἶρητο, ἃ ἔχοντες ἐς τὸν Ἀττικὸν πόλεμον καθίσταντό
τινες, ταῦτα ἔχοντας καὶ ἐξελθεῖν, ὥς οὐκ ἴσον ἔχοντες
ἀφίστανται πρὸς τοὺς Ἀργεῖους, καὶ τὴν ξυμμαχίαν, ὥς-
25 περ προεῖρητο, καὶ οὗτοι ἐποιήσαντο. ἐγένοντο δὲ καὶ οἱ 6
Κορίνθιοι εὐθὺς μετ' ἐκείνους καὶ οἱ ἐπὶ Θράκης Χαλ-

position of tribute in i. 19. 6; iii. 50. 6.

11. τοῦ Ἀττικοῦ πολέμου: see on c. 28. 13.—12. πανσαμένων: sc. τοῦ φόρου.—13. ἐπηνάγκαζον: "they prepared to force them," impf. ἐπαναγκάζειν also in Plat. Prot. p. 345 e.—14. ἐπιτραπείσης: "having been referred to the Lacedaemonians for arbitration." Cf. i. 28. 9; iv. 83. 10; vii. 18. 24.—15. μὴ ἴσον ἔξειν: that they would not receive fair treatment at the hands of the Lacedaemonians.—ἀνέντες: shows that they had originally agreed to accept the arbitration: πανσάμενοι τοῦ ἐπιτρέψαι τὴν δίκην τοῖς Λακεδαιμονίοις, Schol. Equiv. to οὐκ ἐμμεινάντων τῇ ἐπιτροπῇ, 18.

17. οὐδὲν ἦσσον ἐδίκασαν: they gave their decision notwithstanding the refusal of the Eleans to acknowledge their jurisdiction.—18. ἀδικεῖν: were in the wrong.—ὥς οὐκ ἐμμεινάν-

των: "because they had, as they said, refused to submit to the judgment of those whom they had previously accepted as arbitrators."

20. δέξασθαι: had taken under protection. Cf. i. 34. 2; 40. 17, 22.—21. τὴν ξυνθήκην: this agreement between the states hostile to Athens must have been made shortly before the outbreak of the Peloponnesian war. See Grote VI. p. 290. It is not mentioned elsewhere. See App.—προφέροντες: cf. c. 17. 11.—22. ἃ ἔχοντες, ταῦτα ἔχοντας: a quotation from the treaty, the formality of the expression being part of the official style "what any (τινες) had when they entered upon the war, that shall they have when they leave it."—23. ὥς οὐκ ἴσον ἔχοντες: "on the ground that they had not received what was their due."—24. ὥσπερ προεῖρητο: cf. καθάπερ προεῖρητο, 3.

κιδῆς Ἀργείων ξύμμαχοι. Βοιωτοὶ δὲ καὶ Μεγαρῆς τὸ αὐτὸ λέγοντες ἡσύχαζον περιορώμενοι [ὑπὸ τῶν Λακεδαιμονίων] καὶ νομίζοντες σφίσι τὴν Ἀργείων δημοκρα-
 30 τίαν αὐτοῖς ὀλιγαρχουμένοις ἦσσαν ξύμφορον εἶναι τῆς Λακεδαιμονίων πολιτείας.

32 Περὶ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου * Σκι- 1
 ωναίους μὲν Ἀθηναῖοι ἐκπολιορκήσαντες ἀπέκτειναν τοὺς ἡβῶντας, παῖδας δὲ καὶ γυναῖκας ἡνδραπόδισαν καὶ τὴν γῆν Πλαταιεῦσιν ἔδωσαν νέμεσθαι. Δηλίου δὲ κατήγα-
 5 γον πάλιν ἐς Δῆλον, ἐνθυμούμενοι τὰς τε ἐν ταῖς μάχαις

26. οἱ ἐπὶ Θρακῆς Χαλκιδῆς: their independence was most endangered by the peace (see c. 18. § 5 and § 8).

— 27. Βοιωτοὶ δὲ καὶ Μεγαρῆς: their envoys were present in Corinth at the discussions, acc. to c. 30. 11 f. and 17. 18 f. — τὸ αὐτὸ λέγοντες: τὴν αὐτὴν γνώμην ἔχοντες, Schol., and so also in iv. 20. 17, i.e. "though they were of the same mind" as the Corinthians and Chalcidians. Böhm and Jowett explain "saying the same thing," i.e. "agreeing": "the Boeotians and Megarians agreed to refuse" (Jowett).

— 28. ἡσύχαζον: equiv. to οὐκ ἐνεωτέριζον, as in ii. 3. 5; v. 22. 12, they remained quiet. — περιορώμενοι: mid. as in vi. 93. 3, μέλλοντες δ' ἔτι καὶ περιορώμενοι. See on iv. 71. 7, ἀμφοτέροις ἔδοκει ἡσυχάσαι τὸ μέλλον περιμεῖν (the aor. mid. is not in use), where the two expressions are joined as here. The sense of the passage is: "they were of the same mind as the Corinthians, but remained quiet awaiting the event and thinking," etc. See App. — 30. αὐτοῖς: them themselves. Boeotians as well as Megarians, who in the summer of 424 B.C., ἐς ὀλιγαρχίαν τὰ μάλιστα κατέστησαν τὴν πολιτείαν. Cf. iv. 74. 16. — 31. πολιτείας:

political constitution, as in i. 18. 9; ii. 37. 1.

32. The Athenians take Scione and treat the inhabitants with great severity. They restore the Delians to their island. The Corinthians and Argives try without success to induce the Tegeans to leave the alliance with Sparta. The Boeotians and Corinthians enter into ineffectual negotiations with Athens.

1. Σκιωναίους: their fate had been decided at Athens two years before at the instigation of Cleon (see iv. 122. § 6), and they had been left at the mercy of the Athenians by the Lacedaemonians in making the peace. See c. 18. § 8. — 2. ἀπέκτειναν: τῷ φόβῳ βουλόμενοι καταπλήξασθαι τοὺς ἐν ὑποψίᾳ ἀποστάσεως ὄντας παράδειγμα πᾶσιν ἀνέδειξαν τὴν ἐκ τῶν Σκιωναίων τιμωρίαν, acc. to Diod. xii. 76. But this severe measure did not have the desired effect. — 3. παῖδας . . . ἡνδραπόδισαν: see App. — 4. Πλαταιεῦσιν: those who had been received in Athens before the siege of Plataea (cf. ii. 78. 10), and those who had made their escape thither by a successful sally (cf. iii. 24. § 3). — κατήγαγον πάλιν: cf. c. 1. — 5. ἐνθυμούμενοι: here equiv. to ἐνθύμιον ποιοῦμενοι. Cf.

ξυμφορὰς καὶ τοῦ ἐν Δελφοῖς θεοῦ χρήσαντος. καὶ Φωκῆς 2
 καὶ Λοκροὶ ἤρξαντο πολεμεῖν. καὶ Κορίνθιοι καὶ Ἀρ- 3
 γεῖοι ἤδη ξύμμαχοι ὄντες ἔρχονται ἐς Τεγέαν, ἀποστή-
 σοντες Λακεδαιμονίων, ὁρῶντες μέγα μέρος ὄν, καὶ εἰ
 10 σφίσι προσγένοιτο, νομίζοντες ἅπασαν ἂν ἔχειν Πελοπόν-
 νησον. ὥς δὲ οὐδὲν ἂν ἔφασαν ἐναντιωθῆναι οἱ Τεγεᾶται 4
 Λακεδαιμονίοις, οἱ Κορίνθιοι μέχρι τούτου προθύμως
 πράσσοντες ἀνείσαν τῆς φιλονικίας καὶ ὠρρώδησαν μὴ
 οὐδεὶς σφίσιν ἔτι τῶν ἄλλων προσχωρῇ. ὁμως δὲ ἐλ- 5
 15 θόντες ἐς τοὺς Βοιωτοὺς ἐδέοντο σφῶν τε καὶ Ἀργείων
 γίγνεσθαι ξυμμάχους καὶ τᾶλλα κοινῇ πράσσειν· τὰς τε
 δεχημέρους ἐπισπονδάς, αἱ ἦσαν Ἀθηναίοις καὶ Βοιωτοῖς
 πρὸς ἀλλήλους οὐ πολλῶ ὕστερον γενόμεναι [τούτων] τῶν

vii. 50. 29; c. 16. 18. "Since they took their mishaps (at Delium and Amphipolis) to heart," seeing in them a proof of the divine wrath. — τὰς τε: much as in c. 28. 7 after ὁρῶντες, we should here after τὰς τε . . . ξυμφορὰς expect a second obj. of ἐνθυμούμενοι, instead of which we find the gen. abs. καὶ τοῦ . . . χρήσαντος. Kühn. 417, 5, n. 9. Still a change of the reading in either passage is inadvisable (Cobet, Mnem. 14, p. 9, proposes τε τὰς). — 6. χρήσαντος: the restoration of the Delians was, then, commanded by the god.

καὶ Φωκῆς κτέ.: this isolated statement is all the notice that is taken of this war. See Introd. p. 2.

8. Τεγέαν: Bekker and others accent Τέγεαν wrongly, as the Ion. form is Τεγέη. Göttling, *Doctr. Accent.*, p. 128. This town and its territory on the border of Laconia always maintained an independent position in Arcadia as well against Spartan plans of conquest as in this instance against

the anti-Spartan alliance of the Corinthians and Argives. Curtius, *Pelopon.* I. p. 152. — 9. μέγα μέρος: (as in ii. 20. 10 of Acharnae) "a place of importance"; perhaps implying that its adherence would throw the balance of power upon one side or the other. — 10. ἅπασαν ἂν ἔχειν Πελοπόννησον: equiv. to c. 28. 9 f., τῆς Πελοποννήσου ἡγήσεσθαι.

12. προθύμως πράσσοντες: "who had hitherto been zealous" in carrying out the plan of c. 27. § 2. — 13. ἀνείσαν: with gen. as in vii. 43. 45, ἀνέντων τῆς ἐφόδου. G. 174; H. 748. — 14. μὴ οὐδεὶς . . . προσχωρῇ: they relinquished their hopes as quickly as they had (c. 27. § 2) accepted and expressed them.

17. ἐπισπονδάς: this word, which does not occur elsewhere, is formed like ἐπισπένδεσθαι (*renew a treaty*, c. 22. 9), and is adapted to express the nature of these constantly renewed truces. See on c. 26. 14. — 18. [τούτων] τῶν πεντηκοντούτιδων: see App.

πεντηκοντουτίδων σπονδῶν, ἐκέλευον οἱ Κορίνθιοι τοὺς
 20 Βοιωτοὺς ἀκολουθήσαντας Ἀθήναζε καὶ σφίσι ποιῆσαι,
 ὥσπερ Βοιωτοὶ εἶχον, μὴ δεχομένων δὲ Ἀθηναίων ἀπει-
 πεῖν τὴν ἐκεχειρίαν καὶ τὸ λοιπὸν μὴ σπένδεσθαι ἄνευ
 αὐτῶν. Βοιωτοὶ δὲ δεομένων τῶν Κορινθίων περὶ μὲν 6
 τῆς Ἀργείων ξυμμαχίας ἐπισχεῖν αὐτοὺς ἐκέλευον, ἐλθόν-
 25 τες δὲ Ἀθήναζε μετὰ Κορινθίων οὐχ ἡῦροντο τὰς δεχη-
 μέρους σπονδάς, ἀλλ' ἀπεκρίναντο οἱ Ἀθηναῖοι Κοριν-
 θίοις εἶναι σπονδάς, εἴπερ Λακεδαιμονίων εἰσὶ ξύμμαχοι.
 Βοιωτοὶ μὲν οὖν οὐδὲν μᾶλλον ἀπείπον τὰς δεχημέρους, 7
 ἀξιούντων καὶ αἰτιωμένων Κορινθίων ξυνθέσθαι σφίσι.
 30 Κορινθίοις δὲ ἀνοκωχῇ ἄσπονδος ἦν πρὸς Ἀθηναίους.
 33 Λακεδαιμόνιοι δὲ τοῦ αὐτοῦ θέρους πανδημεὶ ἐστρά- 1
 τευσαν, Πλειστοάνακτος τοῦ Πausανίου Λακεδαιμονίων
 βασιλέως ἡγουμένου, τῆς Ἀρκαδίας ἐς Παρρασίους,
 Μαντινέων ὑπηκόους ὄντας, κατὰ στάσιν ἐπικαλεσαμένων
 5 σφᾶς, ἅμα δὲ καὶ τὸ ἐν Κυψέλοις τεῖχος ἀναιρήσοντες,

— 20. καὶ σφίσι ποιῆσαι: *procure for them also from the Athenians.* — 21. ὥσπερ Βοιωτοὶ εἶχον: *see App.* — 22. μὴ σπένδεσθαι: *sc. τοῖς Ἀθηναίοις.*

24. ἐπισχεῖν: *wait a while, have patience.* Cf. viii. 5. 11. — 25. οὐχ ἡῦροντο: *did not succeed in obtaining.* Cf. i. 31. 10, ὠφελίαν τινὰ πειρᾶσθαι ἀπ' αὐτῶν εὐρίσκεισθαι, and i. 58. 6. *Lat. non impetraverunt.*

29. ἀξιούντων: *sc. ἀπειπεῖν.* ξυνθέσθαι σφίσι depends upon αἰτιωμένων (not, as Kr. thinks, upon ἀξιούντων): "although the Corinthians demanded that they give up their agreement with Athens, and accused them (the Boeotians) of having agreed with them (the Corinthians) to do so if the Athenians did not accede to their request." The Corinthians had asked the Boeotians to do this (22), and be-

lieved, apparently, that they had agreed. — 30. ἀνοκωχῇ ἄσπονδος: *opp. to the δεχήμεροι σπονδαί; an actual cessation of hostilities, but without any guarantee.*

33. The first hostile acts of the Lacedaemonians against the Mantineans in consequence of their alliance with the Argives.

3. τῆς Ἀρκαδίας: stands first as in iii. 19. 6, τῆς Κapίας, and freq. — Παρρασίους: an old Pelasgic tribe the capital of which, Parrhasia, is mentioned in *Il.* B 608. They dwelt at the base of Mt. Lycæum toward the southeast. See Curtius, *Pelop.* I. p. 279; Bursian, *II.* p. 225 and 235. — 4. ἐπικαλεσαμένων: τῶν Παρρασίων, Schol. On the gen., see GMT. 110, 1, n. 5; H. 972 d. — 5. σφᾶς: τοὺς Λακεδαιμονίους, Schol. — τὸ ἐν Κυψέλοις

ἣν δύνωνται, ὃ ἐτείχισαν Μαντινῆς καὶ αὐτοὶ ἐφρούρουν, ἐν τῇ Παρρασικῇ κείμενον ἐπὶ τῇ Σκιρίτιδι τῆς Λακωνικῆς. καὶ οἱ μὲν Λακεδαιμόνιοι τὴν γῆν τῶν Παρρα-
 10 σίων ἐδῆουν, οἱ δὲ Μαντινῆς τὴν πόλιν Ἀργείοις φύλαξι
 παραδόντες αὐτοὶ τὴν ξυμμαχίαν ἐφρούρουν· ἀδύνατοι
 δ' ὄντες διασῶσαι τό τε ἐν Κυφέλοις τεῖχος καὶ τὰς ἐν
 Παρρασίοις πόλεις ἀπήλθον. Λακεδαιμόνιοι δὲ τοὺς τε
 Παρρασίους αὐτονόμους ποιήσαντες καὶ τὸ τεῖχος καθε-
 λόντες ἀνεχώρησαν ἐπ' οἴκου.

34 * Καὶ τοῦ αὐτοῦ θέρους, ἤδη ἡκόντων αὐτοῖς τῶν ἀπὸ 1
 Θράκης μετὰ Βρασίδου ἐξελθόντων στρατιωτῶν, οὓς ὁ
 Κλεαρίδας μετὰ τὰς σπονδὰς ἐκόμισεν, οἱ Λακεδαιμόνιοι
 ἐψηφίσαντο τοὺς μὲν μετὰ Βρασίδου Εἰλωτας μαχεσαμέ-
 5 νους ἐλευθέρους εἶναι καὶ οἰκεῖν ὅπου ἂν βούλωνται· καὶ

τεῖχος: its exact position is now unknown. Curtius, *Pelop.* I. p. 340; Bursian, II. p. 243. — **ἀναιρήσοντες:** cf. c. 77. 5, καὶ τὸ τεῖχος ἀναιρούντας; viii. 24. 7. Therefore not to be changed (with Meineke) to καθαιρήσοντες. — 7. **τῇ Σκιρίτιδι:** the mountainous region between the upper Eurotas and the valley of the Oenus, one of the most important districts inhabited by Laconian perioeci. See Curtius, *Pelop.* II. p. 263. **ἐπὶ τῇ Σκιρίτιδι**, i.e. threatening the border. Cf. c. 51. 4; iii. 16. 4, τὸ ἐπὶ Δέσβῃ ναυτικόν; iv. 14. 29, ξιμενον ἐπὶ τῇ Πύλῳ.

9. **τὴν πόλιν:** i.e. their own city, Mantinea. — 10. **τὴν ξυμμαχίαν:** the region under their supremacy and protection. Cf. iv. 118. 17 and 27; viii. 44. 5; ἣν ὑπήκουον κατεστρέψαντο, c. 29. 4. — 11. **τὰς ἐν Παρρασίοις πόλεις:** the names of none of these can be given with certainty. Curtius, *Pelop.* I. p. 340; Bursian, II. p. 241.

34. Measures adopted by the Lace-

daemonians to confer honours upon the troops which had taken part in Brasidas's expedition to Thrace, and to render those citizens who had returned from captivity incapable of causing trouble to the state.

1. **τῶν ἀπὸ Θράκης:** the use of ἀπὸ is occasioned by ἡκόντων. It is here ambiguous on account of ἐξελθόντων. τῶν ἀπὸ Θράκης μετὰ Βρασίδου ἐξελθόντων seems to imply that Brasidas returned from Thrace, so that Kr.'s suggestion to read τῶν μετὰ Βρασίδου is not without reason. — 2. **ἐξελθόντων:** cf. iv. 78. § 1, and 80. § 5. — 3. **ἐκόμισεν:** brought home, in accordance with the command received in c. 21. 15 ff. κομίζειν is used in the same sense in iv. 16. 19, ἀποστεῖλαι δὲ αὐτοὺς τριῆρει Ἀθηναίους καὶ πάλιν κομίσαι, but with πάλιν. — 4. **μαχεσαμένους:** placed after its subst. acc. to the usage discussed on i. 11. 18. — 5. **οἰκεῖν ὅπου ἂν βούλωνται:** i.e. no longer as serfs glebae ad-

- ὑστερον οὐ πολλῶ αὐτοὺς μετὰ τῶν νεοδαμῶδων ἐς Λέ-
 πρεον κατέστησαν, κείμενον ἐπὶ τῆς Λακωνικῆς καὶ τῆς 2
 Ἡλείας, ὄντες ἤδη διάφοροι Ἡλείοις· τοὺς δ' ἐκ τῆς
 νήσου ληφθέντας σφῶν καὶ τὰ ὄπλα παραδόντας, δει-
 10 σαντες μή τι διὰ τὴν ξυμφορὰν νομίσαντες ἐλασσωθή-
 σεσθαι καὶ ὄντες ἐπίτιμοι νεωτερίσωσιν, ἤδη καὶ ἀρχάς
 τινας ἔχοντας ἀτίμους ἐποίησαν, ἀτιμίαν δὲ τοιάνδε ὥστε
 μήτε ἄρχειν μήτε πριαμένους τι ἢ πωλοῦντας κυρίου
 εἶναι. ὑστερον δὲ αὖθις χρόνῳ ἐπίτιμοι ἐγένοντο.
- 35 Τοῦ δ' αὐτοῦ θέρους καὶ Θυσσὸν τὴν ἐν τῇ Ἄθῳ 1
 Ἀκτῇ Διῆς εἶλον, Ἀθηναίων οὖσαν ξύμμαχον.

scripti. This is one of the first requisites of ἐλευθερία.—6. τῶν νεοδαμῶδων: a class of new citizens composed of liberated Helots, though they seem to be distinct from the Helots who have just received their freedom. They are mentioned here for the first time, then freq. in Thuc. (vii. 19. 16; 58. 12; viii. 5. 7) and Xen., but not afterwards. See Schömann, *Antiq. of Greece*, I. p. 198 ff.; Gilbert, *Griech. Staatsalt.* I. p. 35 f. The accent acc. to Hdn. i. p. 428, 13. See v. Bamberg, *Ztschr. f. d. Gymn.-Wesen*, 28, p. 7.—6. ἐς Λέπρεον: see c. 31. § 1 and § 2.

8. ὄντες ἤδη διάφοροι: with reference to c. 31. 5, διαφερόμενοι γὰρ ἐτίγχανον.—9. ληφθέντας, καὶ τὰ ὄπλα παραδόντας: the ultimate result stands first. Cf. iv. 38. § 3 f.—10. διὰ τὴν ξυμφορὰν νομίσαντες: the Spartans were afraid that these men who had returned from captivity would fear lest their misfortune might be regarded as their fault and cause them to be less respected (ἐλασσωθήσεσθαι here in the form of the fut. pass. as in Dem. xxiv. 66, while in c. 104. 4 and 105. 12, the mid. form ἐλασσώσε-

σθαι is used), and that they would therefore endeavour to change the constitution of the state (νεωτερίσωσι) if they remained in the exercise of all their rights as citizens (καὶ ὄντες ἐντίμοι). To prevent this, ἀτίμους ἐποίησαν, they took from them for a time the most important rights of citizenship, making them incapable of holding office and of conducting business transactions.—11. ἤδη καὶ ἀρχάς τινας ἔχοντας: this adds to the whole obj. τοὺς . . . παραδόντας a special part as appos. in the same case. See on c. 3. 23; ii. 95. 4; iii. 13. 17. It is not remarkable that they already held offices, ἦσαν γὰρ οἱ Σπαρτιάται αὐτῶν πρό-τοι κτέ. Cf. c. 15. 4. On ἀτιμία and its degrees, esp. in Athens, but also in other Greek states, see Hermann, *Griech. Staatsalt.* § 124, 6; Schömann *Antiq. of Greece*, I. p. 360 f.

35. The summer passed while the Athenians and the Lacedaemonians were vainly endeavouring to obtain from one another the fulfilment of the conditions of the treaty.

1. Θυσσόν: for the accent, see on iv. 109. 9.—ἐν τῇ Ἄθῳ Ἀκτῇ Διῆς: see App.—2. Ἀθηναίων οὖσαν ξύμμα-

Καὶ τὸ θέρος τοῦτο πᾶν ἐπιμιξίαι μὲν ἦσαν τοῖς Ἀθη- 2
 ναίοις καὶ Πελοποννησίοις, ὑπώπτευν δὲ ἀλλήλους εὐθὺς
 5 μετὰ τὰς σπονδὰς οἷ τε Ἀθηναῖοι καὶ οἱ Λακεδαιμόνιοι κατὰ
 τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδοσιν. τὴν γὰρ Ἀμφίπολιν 3
 πρότεροι λαχόντες οἱ Λακεδαιμόνιοι ἀποδιδόναι καὶ τὰ
 ἄλλα οὐκ ἀποδεδώκεσαν, οὐδὲ τοὺς ἐπὶ Θράκης παρείχον
 ξυμμάχους τὰς σπονδὰς δεχομένους οὐδὲ Βοιωτοὺς οὐδὲ
 10 Κορινθίους, λέγοντες αἰεὶ ὡς μετ' Ἀθηναίων τούτους, ἦν
 μὴ θέλωσι, κοινῇ ἀναγκάσουσι, χρόνους τε προύθεντο
 ἄνευ ξυγγραφῆς ἐν οἷς χρῆν τοὺς μὴ ἐσιόντας ἀμφοτέροις
 πολεμίους εἶναι. τούτων οὖν ὁρῶντες οἱ Ἀθηναῖοι οὐδὲν 4
 ἔργῳ γιγνόμενον, ὑπώπτευν τοὺς Λακεδαιμονίους μηδὲν
 15 δίκαιον διανοεῖσθαι, ὥστε οὔτε Πύλον ἀπαιτούντων αὐ-
 τῶν ἀπεδίδοσαν, ἀλλὰ καὶ τοὺς ἐκ τῆς νήσου δεσμώτας
 μετεμέλοντο ἀποδεδωκότες, τά τε ἄλλα χωρία εἶχον, μέ-
 νοντες ἕως σφίσι κακῆνοι ποιήσειαν τὰ εἰρημένα. Λακε- 5

χον: since the Dians also, acc. to c. 82. 1, belonged to the Athenian alliance, their attack upon an allied town is incomprehensible. Steup. *Stud. I.* p. 34, therefore regards these words as an interpolation. But in several places in this book where events are briefly mentioned, the connexion is not made clear. See *Introd.* p. 2.

3. ἐπιμιξίαι: used of friendly intercourse, like the related verbal forms ἐπιμιγνύναι and ἐπιμίγνυσθαι. See on i. 2. 5.—6. τὴν οὐκ ἀπόδοσιν: see on i. 137. 29. ἀλλήλοις depends upon the verbal force of ἀπόδοσιν. See on i. 63. 9; 73. 1; iii. 66. 17. G. 185; H. 765 a.

7. πρότεροι λαχόντες: cf. c. 21. 1.—8. ἀποδεδώκεσαν: so the Mss. St. writes the plpf. everywhere with syllabic aug. See Stahl, *Quaest. Graec.* p. 17.—οὐδὲ παρείχον δεχομένους: the partic.

const. with παρέχειν after the analogy of adjs. Cf. ii. 84. 20, ἀπειθεστέρας (τὰς ναῦς); iii. 12. 6, ἐχρόν; iv. 67. 31, βεβαίους (τὰς πύλας).—10. λέγοντες αἰεὶ: although they constantly assured them.—11. προύθεντο: the composition is the same as that of προθεσμία, fore-appointed time.—12. ξυγγραφῆς: written agreement; συμφωνία γεγραμμένη, Schol.—τοὺς μὴ ἐσιόντας: with this ἐς τὰς σπονδὰς (cf. c. 30. 20) is to be supplied from the preceding τὰς σπονδὰς δεχομένους (but not, with Meineke, to be received into the text).

13. οὐδὲν ἔργῳ γιγνόμενον: in spite of the αἰεὶ λέγειν.—14. ὑπώπτευν: here and in viii. 76. 6 for Mss. ὑπετόπτευν. See on i. 20. 9.—15. ἀπαιτούντων: this (pres.) and ἀπεδίδοσαν (impf.) imply repeated negotiations.—17. μετεμέλοντο ἀποδεδωκότες: see

δαιμόνιοι δὲ τὰ μὲν δυνατὰ ἔφασαν πεποιηκέναι· τοὺς
 20 γὰρ παρὰ σφίσι δεσμώτας ὄντας Ἀθηναίων ἀποδοῦναι
 καὶ τοὺς ἐπὶ Θράκης στρατιώτας ἀπαγαγεῖν καὶ εἴ του
 ἄλλου ἐγκρατεῖς ἦσαν· Ἀμφιπόλεως δὲ οὐκ ἔφασαν κρα-
 τεῖν ὥστε παραδοῦναι, Βοιωτοὺς δὲ πειράσεσθαι καὶ Κο-
 ρινθίους ἐς τὰς σπονδὰς ἐσαγαγεῖν καὶ Πάνακτον ἀπο-
 25 λαβεῖν, καὶ Ἀθηναίων ὅσοι ἦσαν ἐν Βοιωτοῖς αἰχμάλωτοι
 κομῆιν. Πύλον μέντοι ἤξιουν σφίσιν ἀποδοῦναι· εἰ δὲ 6
 μὴ, Μεσσηνίους τε καὶ τοὺς Εἰλωτας ἐξαγαγεῖν, ὥσπερ
 καὶ αὐτοὶ ἀπὸ Θράκης, Ἀθηναίους δὲ φρουρεῖν τὸ χωρίον
 αὐτούς, εἰ βούλονται. πολλάκις δὲ καὶ πολλῶν λόγων 7
 30 γενομένων ἐν τῷ θέρει τούτῳ ἔπεισαν τοὺς Ἀθηναίους
 ὥστε ἐξαγαγεῖν ἐκ Πύλου Μεσσηνίους καὶ τοὺς ἄλλους
 [Εἰλωτάς τε καὶ] ὅσοι ἡὔτομολήκεσαν ἐκ τῆς Λακωνι-
 κῆς· καὶ κατώκισαν αὐτοὺς ἐν Κρανίοις τῆς Κεφαλλη-
 νίας. τὸ μὲν οὖν θέρος τοῦτο ἡσυχία ἦν καὶ ἔφοδοι παρ' 8
 35 ἀλλήλους.

on c. 14. 10. — 18. ποιήσειαν: for the form, see on iii. 49. 10. Stahl, *Quaest. Graec.* p. 18. On the mood, see GMT. 77, 1 d; H. 937 a.

21. τοὺς ἐπὶ Θράκης στρατιώτας: as in c. 67. 4. — καὶ εἴ του ἄλλου (neut. not masc.) ἐγκρατεῖς ἦσαν: in a perfectly general sense: and whatever else they had been able; and accordingly a general expression like ποιῆσαι, not ἀποδοῦναι or ἀπαγαγεῖν is to be supplied. Cf. 19, τὰ μὲν δυνατὰ ἔφασαν πεποιηκέναι. — 23. ὥστε: see on c. 14. 1. — 24. ἀπολαβεῖν: cf. c. 30. 15. — 26. κομῆιν: depends upon ἔφασαν, not upon πειράσεσθαι: they said they would attend to the restoration of the captives.

27. Μεσσηνίους τε καὶ τοὺς Εἰλω-
 τας: several edit. following Reiske have adopted γε for τε. But since, acc. to iv. 41. § 2, the Messenians had

been expressly transferred to Pylos from Naupactus, whereas the Helots had simply run away thither, the separation by means of τε, καὶ seems very appropriate.

30. ἔπεισαν ὥστε: cf. c. 16. 23. — 31. καὶ τοὺς ἄλλους [Εἰλωτάς τε καὶ] ὅσοι: see App. — 33. κατώκισαν: elsewhere const. with ἐς. See on i. 103. 9. — ἐν Κρανίοις: from nom. Κράνιοι acc. to Steph. Byz. s.v. Κράνιοι πόλις ἐν Κεφαλληνίᾳ, τὸ ἐθνικὸν Κρανιεύς. (Bursian, *Geogr. v. Griech.* II. p. 373, calls the town Krane; Jowett, *Cranii*.) The Athenians had been in possession of Cephallenia since the first year of the war. See ii. 30. § 2 (where Κράνιοι seems to be used as ἐθνικόν).

34. ἔφοδοι: equiv. to ἐπιμῆζαι, 3. Cf. i. 6. 2, διὰ τὰς οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους.

36 * Τοῦ δ' ἐπιγιγνομένου χειμῶνος (ἔτυχον γὰρ ἔφοροι 1
ἕτεροι, καὶ οὐκ ἐφ' ὧν αἱ σπονδαὶ ἐγένοντο, ἄρχοντες ἤδη,
καὶ τινες αὐτῶν καὶ ἐναντίοι σπονδαῖς) ἐλθουσῶν
πρεσβειῶν ἀπὸ τῆς ξυμμαχίδος καὶ παρόντων Ἀθηναίων
5 καὶ Βοιωτῶν καὶ Κορινθίων καὶ πολλὰ ἐν ἀλλήλοις εἰ-
πόντων καὶ οὐδὲν ξυμβάντων, ὥς ἀπῆσαν ἐπ' οἴκου,
τοῖς Βοιωτοῖς καὶ Κορινθίοις Κλεόβουλος καὶ Ξενάρης,
οὗτοι οἵπερ τῶν ἐφόρων ἐβούλοντο μάλιστα διαλῦσαι τὰς
σπονδάς, λόγους ποιοῦνται ἰδίους, παραινοῦντες ὅτι μάλ-
10 ιστα ταῦτά γε γινώσκειν καὶ πειρᾶσθαι Βοιωτούς, Ἀρ-
γείων γενομένους πρῶτον αὐτοὺς ξυμμάχους, αὐθις μετὰ
Βοιωτῶν Ἀργείους Λακεδαιμονίοις ποιῆσαι ξυμμάχους.

36. Endeavours of the Lacedaemonian war party to induce the Boeotians to join the Argive alliance, in order that through their instrumentality an alliance between Argos and Sparta may be brought about.

1. ἔφοροι ἕτεροι: the annual change of the five ephors took place at the autumnal equinox, the beginning of the Lacedaemonian year. See Hermann, *Griech. Staatsalt.* § 45, 3.—2. ἄρχοντες ἤδη: const. with ἔτυχον.—3. σπονδαῖς: see App.—4. τῆς ξυμμαχίδος: i.e. the allied states, as in i. 110. 10, ἐκ δὲ τῶν Ἀθηνῶν καὶ τῆς ἄλλης ξυμμαχίδος. Of the whole body of allies the three most important are esp. mentioned; the Athenians as new allies, the Boeotians and Corinthians as members of the old alliance, though not participants in the peace with Athens.—5. ὥς ἀπῆσαν: as they were on the point of departing.—6. Ξενάρης: see App.—7. ἰδίους: is not as common as ἰδίᾳ, but is not (with v. Herwerden) to be emended. Cf. c. 39. 10; viii. 9. 5.—8. ταῦτά: adopted by Poppo and subsequent edit. for ταῦτα of the

Mss.—ταῦτά γινώσκειν: agree, adopt the same policy.—These negotiations with the Boeotians and Corinthians, have for their first object to induce the Boeotians to accept the proposal made them in c. 32. § 5, 6 (i.e. to join the Argive alliance as the Corinthians had done), in regard to which they had asked for time to consider (ἐπισχεῖν). Taking it for granted that the Boeotians will now agree to the proposal of the Corinthians, the two ephors address the second part of their proposition (τε καὶ shows this division into two heads) to the Boeotians alone, πειρᾶσθαι Βοιωτούς κτέ. The great importance of the part the Boeotians have to play occasions the unusual repetition of the subst. μετὰ Βοιωτῶν, instead of the pron. μεθ' ἑαυτῶν. We must connect Βοιωτῶν closely in thought with ξυμμάχους. If the Boeotians were once allies of the Argives, then it would be possible to bring about an alliance between Sparta and Argos. The repetition of ξυμμάχους increases the emphasis laid upon this

οὕτω γὰρ ἥκιστ' ἂν ἀναγκασθῆναι Βοιωτοὺς ἐς τὰς Ἀ-
 τικὰς σπονδὰς ἐσελθεῖν· ἐλέσθαι γὰρ Λακεδαιμονίους
 15 πρὸ τῆς Ἀθηναίων ἔχθρας καὶ διαλύσεως τῶν σπονδῶν
 Ἀργεῖους σφίσι φίλους καὶ ξυμμάχους γενέσθαι. τὸ γὰρ
 Ἄργος αἰὲρ ἠπίσταντο ἐπιθυμοῦντας τοὺς Λακεδαιμονί-
 οὺς καλῶς σφίσι φίλιον γενέσθαι, ἡγουμένους τὸν ἔξω Πε-
 λοποννήσου πόλεμον ῥᾶω ἂν εἶναι. τὸ μέντοι Πάνακτον 2
 20 ἐδέοντο Βοιωτοὺς ὅπως παραδώσουσι Λακεδαιμονίοις,
 ἵνα αὐτ' αὐτοῦ Πύλον, ἣν δύνωνται, ἀπολαβόντες ῥᾶον
 37 καθιστῶνται Ἀθηναίοις ἐς πόλεμον. καὶ οἱ μὲν Βοιω- 1
 τοὶ καὶ Κορίνθιοι ταῦτα ἐπεσταλμένοι ἀπὸ τε τοῦ Ξενά-
 ρους καὶ Κλεοβούλου καὶ ὅσοι φίλοι ἦσαν αὐτοῖς τῶν

idea. See App.—11. αὐθις: after
 πρῶτον as in c. 76. 9.—13. οὕτω γὰρ
 ἥκιστ' ἂν ἀναγκασθῆναι κτέ.: the
 argument likely to persuade the
 Boeotians is stated first, viz. that
 the possibility (referred to in c. 35.
 11) that the Lacedaemonians and
 Athenians together would force the
 Boeotians to accept the peace, would
 disappear. Then in 14, in the words
 ἐλέσθαι γὰρ (ἂν) Λακεδαιμονίους κτέ. the
 interest which the Lacedaemonians
 would have in an alliance with Argos
 is set forth. See App.—14. ἐλέσ-
 θαι: choose, be glad. Here πρὸ is not
 equiv. to ἀντί (cf. iv. 20. 6) but tem-
 poral (as may be the case in iii. 59.
 21, ἐλοίμεθα ἂν πρὸ γε τούτου λιμῶ
 τελευτήσαι, “before we do that we
 would starve to death”): “the Lace-
 daemonians would prefer that the Ar-
 gives (Ἀργεῖους first for emphasis)
 should join them in friendship and
 alliance before they declared their
 hostility to the Athenians and put an
 end to the peace,” which they would
 probably do before long, since their
 friendly relations had been disturbed

εὐθὺς μετὰ τὰς σπονδὰς, c. 35. 2. This
 is then further explained in 16, τὸ γὰρ
 Ἄργος . . . ῥᾶω ἂν εἶναι, “the Boeotians
 knew that the Lacedaemonians wished
 all along to be on good terms with
 Argos, because then their rear would
 not be exposed in case of a war out-
 side of Peloponnesus,” i.e. with Athens.
 See App.—18. καλῶς: rightly ex-
 plained by St.: opportune; “under
 favourable circumstances,” “if they
 had a good opportunity.” Cf. i. 124.
 1; v. 65. 24.—ἡγουμένους: the state-
 ment is evidently to be made of the
 Lacedaemonians. See App.

20. ἐδέοντο κτέ.: see App.—21.
 ῥᾶον: in the same sense as in 19, with
 greater safety.

37. Similar proposals are made by
 influential Argives. Negotiations are
 begun between the Boeotians and the
 Argives.

2. ταῦτα ἐπεσταλμένοι: ἐπιστέλλειν
 in pass., const. like ἐπιτρέπειν in i. 126.
 33. G. 197, n. 2; H. 819 b. With
 this, ἀπὸ, not ὑπό, acc. to the usage
 established by Herbst, *gegen Cobet*, p.
 50 f. Cf. i. 141. 6; iii. 36. 24; 82. 41.

Λακεδαιμονίων ὥστε ἄπαγγεῖλαι ἐπὶ τὰ κοινά, ἐκάτεροι
 5 ἀνεχώρουν. Ἀργείων δὲ δύο ἄνδρες τῆς ἀρχῆς τῆς με- 2
 γίστης ἐπετήρουν ἀπιόντας αὐτοὺς καθ' ὁδὸν καὶ ξυγγε-
 νόμενοι ἐς λόγους ἦλθον, εἴ πως οἱ Βοιωτοὶ σφίσι ξύμ-
 μαχοι γένοιτο, ὥσπερ Κορίνθιοι καὶ Ἡλεῖοι καὶ Μαν-
 τινῆς· νομίζειν γὰρ ἂν τούτου προχωρήσαντος ραδίως ἤδη
 10 καὶ πολεμεῖν καὶ σπένδεσθαι, καὶ πρὸς Λακεδαιμονίους,
 εἰ βούλοιντο, κοινῶ λόγῳ χρωμένους, καὶ εἴ τινα πρὸς
 ἄλλον δέοι. τοῖς δὲ τῶν Βοιωτῶν πρέσβεσιν ἀκούουσιν 3
 ἤρεσκε· κατὰ τύχην γὰρ ἐδέοντο τούτων ὧνπερ καὶ οἱ
 ἐκ τῆς Λακεδαίμονος αὐτοῖς φίλοι ἐπεστάλκεσαν. καὶ οἱ
 15 τῶν Ἀργείων ἄνδρες ὡς ᾗσθοντο αὐτοὺς δεχομένους τὸν
 λόγον, εἰπόντες ὅτι πρέσβεις πέμψουσιν ἐς Βοιωτοὺς
 ἀπήλθον. ἀφικόμενοι δὲ οἱ Βοιωτοὶ ἀπήγγειλαν τοῖς 4

—4. ὥστε: with ἐπιστέλλειν, as in c. 16. 23 with πείθειν. — ἐπὶ τὰ κοινά: pl. of κοινόν. Cf. i. 89. 14; 90. 29; ii. 12. 6. The most important legislative body is meant. Here pl. because both Thebes and Corinth are referred to.

5. τῆς ἀρχῆς τῆς μεγίστης: prob. the ἀρχὴν mentioned in c. 47. 53, though it may be that the strategi are intended. See Gilbert, *Griech. Staatsalt.* II. p. 79, note 2. — 6. ἀπιόντας: sc. ἐπ' οἶκον. Cf. c. 36. 6. — καθ' ὁδόν: i.e. on the way home through Argive territory. — 8. γένοιτο: the opt. depends upon the notion of indir. disc. implied in ἐς λόγους ἦλθον. GMT. 77, 1 c; 53, n. 2; H. 937. — ὥσπερ Κορίνθιοι: cf. c. 31. 26. — Ἡλεῖοι: cf. c. 31. 20. — Μαντινῆς: cf. c. 29. 1. — 10. καὶ πολεμεῖν καὶ σπένδεσθαι, καὶ πρὸς Λακεδαιμονίους καὶ εἴ τινα πρὸς ἄλλον δέοι: two pairs of alternatives. The first concerns the fact (peace or war), the second the persons (Lacedaemonians or anybody else). εἴ τις is equiv. to ὅστις (cf. i. 14. 11; iv. 26. 16), and

cannot be separated, which accounts for the peculiar position of the prep. πρὸς. — 11. κοινῶ λόγῳ χρωμένους: is the consequence arising from τούτου προχωρήσαντος: "if the Argives, Boeotians, Corinthians, Eleans, and Mantineans pursued a joint policy." The subj. of νομίζειν is still the two Argives, but when we come to the dependent inf. πολεμεῖν καὶ σπένδεσθαι (with ἂν) introduced by τούτου προχωρήσαντος the subj. embraces the whole body of allies. — εἰ δέοι: if circumstances demanded it.

13. ἐδέοντο: sc. the two Argives. — ὧνπερ: const. with ἐπεστάλκεσαν. Gen. by assimilation for ἅπερ. See on i. 1. 12; iv. 20. 4. G. 153; H. 994. For τούτων, Schütz and Naber, *Mnem.* 14, p. 319, prefer τῶν αὐτῶν. — οἱ . . . φίλοι: οἱ περὶ τὸν Κλεόβουλον δηλονότι, Schol. — 15. δεχομένους τὸν λόγον: almost like an adj., inclined to accept the proposal. Cf. c. 35. 9.

17. ἀφικόμενοι: sc. at Thebes. — τοῖς Βοιωτάρχαις: see on iv. 91. 4.

βοιωτάρχαις τὰ τε ἐκ τῆς Λακεδαιμόνου καὶ τὰ ἀπὸ τῶν
 ξυγγενομένων Ἀργείων· καὶ οἱ βοιωτάρχαι ἠρέσκοντό τε
 20 καὶ πολλῶ προθυμότεροι ἦσαν, ὅτι ἀμφοτέρωθεν ξυν-
 εβεβήκει αὐτοῖς τοὺς τε φίλους τῶν Λακεδαιμονίων τῶν
 αὐτῶν δεῖσθαι καὶ τοὺς Ἀργείους ἐς τὰ ὁμοῖα σπεύδειν.
 καὶ οὐ πολλῶ ὕστερον πρέσβεις παρήσαν Ἀργείων τὰ εἰρη- 5
 μένα προκαλούμενοι· καὶ αὐτοὺς ἀπέπεμψαν ἐπαινέσαντες
 25 τοὺς λόγους οἱ βοιωτάρχαι καὶ πρέσβεις ὑποσχόμενοι
 ἀποστελεῖν περὶ τῆς ξυμμαχίας ἐς Ἄργος.

38 Ἐν δὲ τούτῳ ἐδόκει πρῶτον τοῖς βοιωτάρχαις καὶ 1
 Κορινθίοις καὶ Μεγαρεῦσιν καὶ τοῖς ἀπὸ Θράκης πρέσβε-
 σιν ὁμόσαι ὅρκους ἀλλήλοις ἢ μὴν ἔν τε τῷ παρατυχόντι
 ἀμυνεῖν τῷ δεομένῳ καὶ μὴ πολεμήσειν τῷ μηδὲ ξυμβή-
 5 σεσθαι ἄνευ κοινῆς γνώμης, καὶ οὕτως ἤδη τοὺς Βοιω-
 τοὺς καὶ Μεγαρέας (τὸ γὰρ αὐτὸ ἐποιοῦν) πρὸς τοὺς Ἀρ-

The Boeotarchs were the chief magistrates of the Boeotian confederacy. At this time they seem to have been eleven in number. Later they were only seven. See Boeckh, *Corp. Insc. Gr.* I. 729. Hermann, *Griech. Staatsalt.* § 179, 10. Gilbert, *Griech. Staatsalt.* II. p. 54 f. — 19. ἠρέσκοντο: see on c. 4. 11. — 20. ξυνεβεβήκει: see on c. 10. 33. — 21. τῶν Λακεδαιμονίων: part. gen. as in 3. — τῶν αὐτῶν: depends upon δεῖσθαι, wanted the same things, i.e. had the same needs and desires as themselves. *Gr.* 172, 1; *H.* 743. — 22. ἐς τὰ ὁμοῖα: Thuc. elsewhere uses σπεύδειν without a prep. (*cf.* c. 16. 7; vi. 10. 15), but *Xen. Cyr.* i. 4. 4 has ἐς τὸ αὐτὸ ἡμῖν σπεύδετε. *Cf.* *Aesch. Prom.* 192; *Eur. Ion.* 599 (*Kr.* proposes to omit ἐς).

23. παρήσαν: sc. ἐν Θήβαις. — τὰ εἰρημένα: here refers only to the proposals of 6 ff., not "that which had been agreed upon," as in c. 35. 18. —

24. προκαλούμενοι: with acc. as in ii. 74. 15, προκαλεσάμενοι γὰρ πολλὰ εἰκότα οὐ τυχάνομεν. *Cf.* c. 111. 19.

38. But owing to the resistance of an opposing party in Boeotia, nothing is accomplished.

1. ἐδόκει: not ἐδοξε. As presently appears, it was only a proposition, not a decision. — 2. Κορινθίοις κτέ.: that the envoys of these states had come to Thebes has not been stated, but is evident from the context. See 20 f. — τοῖς ἀπὸ Θράκης: *cf.* c. 31. 26. — 3. ἐν τῷ παρατυχόντι: "under the circumstances that might at any time arise." παρα- has the force of ἀεί, and hence the sing. See on i. 122. 6; iii. 82. 47. — 4. τῷ δεομένῳ: general, like τὸν βουλόμενον, i. 26. 3, and freq. — 5. οὕτως ἤδη: thereupon, "then and not till then." οὕτως denotes the fulfillment of certain conditions. *Cf.* i. 37. 4; iii. 96. 8; iv. 88. 8; v. 55. 8. — 6. τὸ γὰρ αὐτὸ ἐποιοῦν: like c. 31. 27, τὸ αὐτὸ

γείους σπένδεσθαι. πρὶν δὲ τοὺς ὅρκους γενέσθαι οἱ βοι- 2
 ωτάρχαι ἐκοίνωσαν ταῖς τέσσαρσι βουλαῖς τῶν Βοιωτῶν
 ταῦτα, αἵπερ ἅπαν τὸ κῦρος ἔχουσι, καὶ παρήνουν γενέ-
 10 σθαι ὅρκους ταῖς πόλεσιν, ὅσαι βούλονται ἐπ' ὠφελίᾳ
 σφίσι ξυνομνύναι. οἱ δ' ἐν ταῖς βουλαῖς τῶν Βοιωτῶν 3
 ὄντες οὐ προσδέχονται τὸν λόγον, δεδιότες μὴ ἐναντία
 Λακεδαιμονίοις ποιήσωσι, τοῖς ἐκείνων ἀφεστῶσι Κορι-
 θίοις ξυνομνύντες· οὐ γὰρ εἶπον αὐτοῖς οἱ βοιωτάρχαι
 15 τὰ ἐκ τῆς Λακεδαίμονος, ὅτι τῶν τε ἐφόρων Κλεόβουλος
 καὶ Ξενάρης καὶ οἱ φίλοι παραινοῦσιν Ἀργείων πρῶτον
 καὶ Κορινθίων γενομένους ξυμμάχους ὕστερον μετ' αὐτῶν
 Λακεδαιμονίων γίγνεσθαι, οἰόμενοι τὴν βουλὴν, κἂν μὴ

λέγοντες, and c. 36. 10, ταῦτα γινώσκειν, denotes, esp. in the impf., general agreement in act and word.

8. ταῖς τέσσαρσι βουλαῖς: they are not mentioned elsewhere, and the organization of the Boeotian confederacy is altogether but imperfectly known. See Hermann, *Griech. Staatsalt.* § 179, 11. Gilbert, *Griech. Staatsalt.* II. p. 57.—10. ἐπ' ὠφελίᾳ: cf. i. 3. 9, ἐπαγομένων αὐτοὺς ἐπ' ὠφελίᾳ ἐς τὰς ἄλλας πόλεις.

13. τοῖς ἐκείνων ἀφεστῶσι: cf. c. 27. § 2; 30. § 2 ff.—14. οὐ γὰρ εἶπον: they had not informed them.—15. τῶν τε ἐφόρων: part. gen. opp. to καὶ οἱ φίλοι. Cf. c. 37. 2.—16. παραινοῦσιν: sc. τοῖς Βοιωτοῖς, as in c. 36. 9 f.—17. μετ' αὐτῶν: rightly restored by St. for μετὰ τῶν (on this error of the Mss. see App. on c. 16. 6); for upon this the whole plan of the ephors and their party depended. They wished first to induce the Boeotians to form an alliance with Argos (and Corinth, which was already in the Argive confederacy), and then to bring about an alliance between these and Sparta,

so that Athens should be entirely isolated. Where the reconciliation of Argos and Sparta is the main point, we read in c. 36. 11 f., μετὰ Βοιωτῶν Ἀργείους Λακεδαιμονίοις ποιῆσαι ξυμμάχους; here where the restoration of the somewhat loosened alliance between Thebes and Sparta is most prominent, the same idea is expressed somewhat differently: (τοὺς Βοιωτοὺς, for this is the obj. of παραινοῦσιν, and subj. of γίγνεσθαι) μετ' αὐτῶν (sc. τῶν Ἀργείων καὶ Κορινθίων) Λακεδαιμονίων (sc. ξυμμάχους) γίγνεσθαι. The way to the goal is in both cases the same: Ἀργείων πρῶτον (καὶ Κορινθίων, which is omitted as superfluous in c. 36) γενομένους ξυμμάχους. Only the difference between ποιῆσαι and γίγνεσθαι occasions that between μετὰ Βοιωτῶν and μετ' αὐτῶν, i.e. μετὰ τῶν Ἀργείων καὶ Κορινθίων.—19. σφίσι: refers to the subj. of ψηφιεῖσθαι: "they would adopt no other measures than those which they (the Boeotarchs) recommend to them after previous deliberation." The indir. refl. pron. often refers in Thuc. to the subj. of a de-

εἰπωσιν, οὐκ ἄλλα ψηφιεῖσθαι ἢ ἂ σφίσι προδιαγνόντες
 20 παραινοῦσιν. ὥς δὲ ἀντέστη τὸ πρᾶγμα, οἱ μὲν Κορίν- 4
 θιοι καὶ οἱ ἀπὸ Θράκης πρέσβεις ἄπρακτοι ἀπῆλθον, οἱ
 δὲ βοιωτάρχαι, μέλλοντες πρότερον, εἰ ταῦτα ἔπεισαν,
 καὶ τὴν ξυμμαχίαν πειράσεσθαι πρὸς Ἀργεῖους ποιεῖν,
 οὐκέτι ἐσῆνεγκαν περὶ Ἀργείων ἐς τὰς βουλὰς, οὐδὲ ἐς
 25 τὸ Ἄργος τοὺς πρέσβεις οὓς ὑπέσχοντο ἔπεμπον, ἀμέλεια
 δέ τις ἐνῆν καὶ διατριβὴ τῶν πάντων.

39 Καὶ ἐν τῷ αὐτῷ χειμῶνι τούτῳ Μηκύβερναν Ὀλύν- 1
 θιοι Ἀθηναίων φρουρούντων ἐπιδραμόντες εἶλον.

Μετὰ δὲ ταῦτα (ἐγίνοντο γὰρ αἰεὶ λόγοι τοῖς τε 2
 Ἀθηναίοις καὶ Λακεδαιμονίοις περὶ ὧν εἶχον ἀλλήλων)
 5 ἐλπίζοντες οἱ Λακεδαιμόνιοι, εἰ Πάνακτον Ἀθηναῖοι πα-
 ρὰ Βοιωτῶν ἀπολάβοιεν, κομίσασθαι ἂν αὐτοῖ Πύλον,
 ἦλθον ἐς τοὺς Βοιωτοὺς πρεσβευόμενοι καὶ ἐδέοντο σφίσι
 Πάνακτόν τε καὶ τοὺς Ἀθηναίων δεσμώτας παραδοῦναι,

pendent verb. Cf. i. 20. 10; 30. 14; 58. 7; iii. 3. 19; iv. 113. 11. Kühn. 555, n. 9. The change to σφεῖς or ἐν σφίσι, which has been proposed, is therefore unnecessary.

20. ἀντέστη: see on c. 4. 22. — 22.

εἰ ταῦτα ἔπεισαν: the aor. indic. is chosen under the influence of the failure of their attempt ("if they had succeeded, which they did not"); μέλλοντες πειράσεσθαι would otherwise lead us to expect here a fut. prot., εἰάν περὶσωσι or εἰ πέσειαν. GMT. 49, 2, n. 3 c. — 23. καὶ τὴν ξυμμαχίαν: the alliance with the Argives, which has been previously mentioned, is the important one; hence the art. — 24. ἐσῆνεγκαν: ἐσφέρειν, propose for deliberation, occurs also in viii. 67. 5 and 9. — 25. οὓς ὑπέσχοντο: cf. c. 37. 25.

39. The Lacedaemonians make a separate alliance with the Boeotians.

1. Μηκύβερναν: mentioned by Strabo, vii. frg. 29, as ἐπίνειον of Olynthus on the Toronaic Gulf. It now loses its independence, which Athens had tried to secure (c. 18. 29) in the treaty of peace.

3. ἐγίνοντο λόγοι τοῖς τε Ἀθηναίοις κτέ.: i.e. οἱ Ἀθηναῖοι κτέ. λόγους ἐποι- οῦντο. τε intimates that sometimes one party and sometimes the other took the initiative. — 4. περὶ ὧν ἀλλήλων εἶχον: i.e. by conquest during the war. These places were to be restored acc. to the treaty. Cf. c. 35. 5, κατὰ τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδοσιν. — 6. ἀπολάβοιεν: ἀπολαβεῖν, get back, either directly or by the mediation of others. Cf. c. 30. 15; 35. 24; 36. 21; iv. 99. 9. — κομίσασθαι: cf. c. 15. 4; 17. 3; iv. 41. 15. — 7. πρεσβευόμενοι: cf. i. 31. 13, where the fut. partic. πρεσβευσόμενοι is used in the same way.

ἵνα ἀντ' αὐτῶν Πύλον κομίσωνται. οἱ δὲ Βοιωτοὶ οὐκ 3
10 ἔφασαν ἀποδώσειν, ἣν μὴ σφίσι ξυμμαχίαν ἰδίαν ποιή-
σονται ὥσπερ Ἀθηναίοις. Λακεδαιμόνιοι δὲ εἰδότες μὲν
ὅτι ἀδικήσουσιν Ἀθηναίους, εἰρημένον ἄνευ ἀλλήλων
μήτε σπένδεσθαί τω μήτε πολεμεῖν, βουλόμενοι δὲ τὸ
Πάνακτον παραλαβεῖν ὡς τὴν Πύλον ἀντ' αὐτοῦ κομιοῦ-
15 μενοι, καὶ ἅμα τῶν ξυγχέαι σπενδόντων τὰς σπονδὰς
προθυμουμένων τὰ ἐς Βοιωτούς, ἐποίησαντο τὴν ξυμμα-
χίαν, τοῦ χειμῶνος τελευτῶντος * ἥδη καὶ πρὸς ἔαρ, καὶ
τὸ Πάνακτον εὐθὺς καθηρεῖτο. καὶ ἐνδέκατον ἔτος τῷ
πολέμῳ ἐτελεύτα.

40 ** Ἄμα δὲ τῷ ἡρι εὐθὺς τοῦ ἐπιγιγνομένου θέρους οἱ 1
Ἀργεῖοι, ὡς οἷ τε πρέσβεις τῶν Βοιωτῶν οὓς ἔφασαν
πέμψειν οὐχ ἦκον, τό τε Πάνακτον ἥσθοντο καθαιρού-
μενον καὶ ξυμμαχίαν ἰδίαν γεγεννημένην τοῖς Βοιωτοῖς
5 πρὸς τοὺς Λακεδαιμονίους, ἔδεισαν μὴ μονωθῶσι καὶ ἐς

12. εἰρημένον κτέ.: either this provision is regarded as contained in c. 23. § 1, or it was subsequently added to the treaty. See App. Cf. c. 46. 15.—14. παραλαβεῖν: denotes the acquisition of Panactum preparatory to exchanging it with the Athenians.—15. τῶν ξυγχέαι σπενδόντων τὰς σπονδὰς: i.e. the party of the two ephors. See c. 36. 7. The verb ξυγχεῖν occurs only here in Thuc.; but σπονδῶν ξύγχευσις in i. 146. 5 and c. 26. 29. Cf. confundere foedus, Verg. Aen. v. 496.—16. προθυμουμένων: with acc. See on c. 17. 6.—τὰ ἐς Βοιωτούς: a general expression: the connexion with the Boeotians. Cf. c. 46. 5, ἐπισχόντας τὰ πρὸς Ἀργεῖους.—17. ἥδη: const. with τοῦ χειμῶνος τελευτῶντος (not as in iv. 135. 2 with ἔαρ), intimates that the winter had been frittered away in the repeated negoti-

ations.—καί: connects the following words closely with ἐποίησαντο τὴν ξυμμαχίαν, and makes the destruction of Panactum appear as a consequence of the alliance.—18. καθηρεῖτο: ἐπὶ τῶν Βοιωτῶν, Schol. The impf. denotes the beginning of the work which is still uncompleted in c. 40. 3 (καθαίρουμένον), and is not finished (καθηρημένον) until c. 42. 6. The reasons for it are given in c. 42. 7 f. The words of Plut. Alc. 14, Λακεδαιμόνιοι . . . Πάνακτον οὐχ ἐστῶσαν, ὥσπερ ἔδει, τοῖς Ἀθηναίοις παρέδωκαν, ἀλλὰ καταλύσαντες show that the Lacedaemonians were regarded as morally responsible for this breach of the spirit of the provision (see c. 18. 31 f.) of the treaty.

40. Thereupon the Argives, fearful of being isolated, begin to negotiate with Sparta.

3. ἦκον: see App.—6. χωρήσῃ:

Λακεδαιμονίους πᾶσα ἡ ξυμμαχία χωρήσῃ· τοὺς γὰρ Βοι- 2
 ωτοὺς ᾤοντο πεπεῖσθαι ὑπὸ Λακεδαιμονίων τό τε Πάνα-
 κτον καθελεῖν καὶ ἐς τὰς Ἀθηναίων σπονδὰς ἐσιέναι,
 τοὺς τε Ἀθηναίους εἰδέναι ταῦτα, ὥστε οὐδὲ πρὸς Ἀθη-
 10 ναίους ἔτι σφίσιν εἶναι ξυμμαχίαν ποίήσασθαι, πρότερον
 ἐλπίζοντες ἐκ τῶν διαφορῶν, εἰ μὴ μείνειαν αὐτοῖς αἱ
 πρὸς Λακεδαιμονίους σπονδαί, τοῖς γοῦν Ἀθηναίοις ξύμ-
 μαχοι ἔσσεσθαι. ἀποροῦντες οὖν ταῦτα οἱ Ἀργεῖοι καὶ φο- 3
 βούμενοι μὴ Λακεδαιμονίοις καὶ Τεγεάταις, Βοιωτοῖς
 15 καὶ Ἀθηναίοις ἅμα πολεμῶσι, πρότερον οὐ δεχόμενοι τὰς
 Λακεδαιμονίων σπονδὰς, ἀλλ' ἐν φρονήματι ὄντες τῆς
 Πελοποννήσου ἡγήσεσθαι, ἔπεμπον ὡς ἐδύναντο τάχιστα
 ἐς τὴν Λακεδαίμονα πρέσβεις Εὐστροφον καὶ Αἰσῶνα,
 οἱ ἐδόκουν προσφιλέστατοι αὐτοῖς εἶναι, ἡγούμενοι ἐκ τῶν
 20 παρόντων κράτιστα πρὸς Λακεδαιμονίους σπονδὰς ποιη-

χωρεῖν ἐς τινα seems to differ from the more usual *χωρεῖν πρὸς τινα* (cf. i. 18. 28; v. 22. 10; 43. 6) as *accedere ad aliquem* differs from *se convertere ad aliquem*, and thus lays more stress upon the central position of Sparta.

9. *τοὺς τε Ἀθηναίους εἰδέναι ταῦτα*: the Argives were in error, believing that the Athenians had agreed to the destruction of Panactum preparatory to admitting the Boeotians into the alliance headed by Sparta and Athens. — *ὥστε οὐδέ . . . ποιήσασθαι*: a consequence of this erroneous opinion. The inf. *εἶναι* still depends upon *ᾤοντο*. The neg. *οὐδέ* (not *μηδέ*) is retained. Their thought was *ᾧστε οὐδὲ . . . ἔστι*. — 10. *εἶναι*: equiv. to *παρεῖναι*, as in ii. 97. 4, *οὐ γὰρ ἦν πράξαι οὐδὲν μὴ διδόντα δῶρα*. — 11. *ἐκ τῶν διαφορῶν*: in consequence of the differences existing between the Lacedae-

monians and Athenians, which the Argives falsely believed were now removed. — *αἱ πρὸς Λακεδαιμονίους σπονδαί*: the expiration of this truce was at hand (see c. 14. 21; 22. 8 f.; 28. 8). Cleobulus and Xenares had tried to renew it (see c. 36. § 1). *εἰ μὴ μείνειαν* then means: "if the thirty years' truce should not be renewed." See App.

13. *ἀποροῦντες οὖν ταῦτα*: the adv. acc. of the neut. pron. (as with other similar verbs) occurs also in vii. 48. 36, *τὰ μὲν ἀπορεῖν*, and 55. 11, *τά τε πρὸ αὐτῶν ἠπόρουν*. Cf. Xen. *Hell.* vi. 1. 4. — 15. *πρότερον οὐ δεχόμενοι*: cf. c. 22. 8 f. — 16. *ἐν φρονήματι ὄντες*: "proudly hoping"; a stronger expression for *ἐλπίζοντες* of c. 28. 9. — 19. *αὐτοῖς*: i.e. *τοῖς Λακεδαιμονίοις*. — 20. *κράτιστα*: const. with *ἡγούμενοι* as pred. adj. modifying *ἡσυχίαν ἔχειν*. Cf. i. 85. 11, *ταῦτα γὰρ κράτιστα βου-*

41 σάμενοι, ὅπη ἂν ξυγχωρῇ, ἡσυχίαν ἔχειν. καὶ οἱ πρέ- 1
σβεις ἀφικόμενοι αὐτῶν λόγους ἐποιοῦντο πρὸς τοὺς Λα-
κεδαιμονίους ἐφ' ᾧ ἂν σφίσιν αἱ σπονδαὶ γίγνωντο. καὶ 2
τὸ μὲν πρῶτον οἱ Ἀργεῖοι ἡξίουσαν δίκης ἐπιτροπὴν σφίσι
5 γενέσθαι ἣ ἐς πόλιν τινὰ ἣ ἰδιώτην περὶ τῆς Κυνοσου-
ρίας γῆς, ἥς αἰεὶ πέρι διαφέρονται μεθορίας οὔσης (ἔχει
δὲ ἐν αὐτῇ Θυρέαν καὶ Ἀνθήνην πόλιν, νέμονται δ'
αὐτὴν Λακεδαιμόνιοι). ἔπειτα δ' οὐκ ἐώντων Λακεδαι-
μονίων μεμνησθαι περὶ αὐτῆς, ἀλλ' εἰ βούλονται σπέν-
10 δεσθαι ὥσπερ πρότερον, ἐτοῖμοι εἶναι, οἱ Ἀργεῖοι πρέ-
σβεις τάδε ὁμῶς ἐπηγάγοντο τοὺς Λακεδαιμονίους ξυγχω-
ρῆσαι, ἐν μὲν τῷ παρόντι σπονδὰς ποιήσασθαι ἔτη πεν-

λεύσεσθε. — 21. ξυγχωρῇ: *impers. liceat, it should be feasible; a usage found only in Xen. Eq. 9. 11, but assured by the analogy of ἐγχωρεῖ in Plat. Phaedo, 116 e; Sophist. 246 c; Gorg. 520 d: "they thought it was, under the circumstances, best to make peace with the Lacedaemonians in whatever way (i.e. on whatever terms) was possible, and to keep quiet," i.e. give up their pretensions to the hegemony.* — ἡσυχίαν ἔχειν: like ἡσυχάζειν in c. 22. 12; 31. 28.

41. *The Argive envoys arrive at Sparta, and after making a foolish stipulation about Cynuria, prepare to conclude a treaty of peace with the Lacedaemonians for fifty years.*

2. αὐτῶν: *sc. τῶν Ἀργείων.* — 3. αἱ σπονδαί: the treaty of peace which was now ardently desired. σφίσιν also here and in 4 (where Kr. and v. Herwerden would omit it) points to the lively interest of the Argives in the matter.

5. ἐς πόλιν: with the subst. ἐπιτροπή, whereas with the verb ἐπιτρέπειν the dat. is used. Cf. i. 28. 9; iv. 83. 10; v. 31. 14. — 6. ἥς αἰεὶ πέρι: αἰεὶ

is freq. inserted between closely connected words. See on i. 18. 29. — 7. νέμονται δ' αὐτὴν Λακεδαιμόνιοι: the Lacedaemonians had established there the Aeginetans who had been expelled from their home. See iv. 56. 13 f. On the situation of the towns, see Curtius, *Pelopon. II. p. 376*; Bursian, *Geogr. v. Griech. II. p. 71.* — 9. μεμνησθαι: *mentionem facere*: elsewhere used by Thuc. only in the aor. *μνησθῆναι* (i. 10. 26; 37. 4; ii. 45. 7; iii. 90. 6; vi. 15. 6; viii. 47. 10); nor is the pf. found in other Att. writers, nor in Hdt. (hence v. Herwerden writes *μνησθῆναι*). — 10. ὥσπερ πρότερον: *i.e. on the same conditions as in the thirty years' peace concluded in 451 B.C.* See on c. 14. 21. — ἐτοῖμοι εἶναι: *anacoluthon after ἐώντων*, but no change in the text should be made, for *οὐκ ἐώντων* suggests the idea of *indir. disc.*, as if we had *λεγόντων* after ἀλλά, 9. Cf. viii. 48. § 6; 104. 13 ff., *ἐπειγομένων δὲ τῶν Πελοποννησίων πρότερόν τε ξυμμίξαι, καὶ . . . ὑπερσχόντες αὐτοί.* Kühn. 593, n. 1. — 11. τάδε: *const. with ξυγχωρῆσαι.* — 14. διαμάχεσθαι:

τήκοντα, ἐξεῖναι δ' ὅποτεροισοῦν προκαλεσαμένοις, μήτε νόσον οὔσης μήτε πολέμου Λακεδαίμονι καὶ Ἄργει, δια-
 15 μάχεσθαι περὶ τῆς γῆς ταύτης, ὥσπερ καὶ πρότερόν ποτε, ὅτε αὐτοὶ ἐκάτεροι ἠξίωσαν νικᾶν. διώκειν δὲ μὴ ἐξεῖναι περαιτέρω τῶν πρὸς Ἄργος καὶ Λακεδαίμονα ὄρων. τοῖς 3 δὲ Λακεδαιμονίοις τὸ μὲν πρῶτον ἐδόκει μωρία εἶναι ταῦτα, ἔπειτα (ἐπεθύμουν γὰρ τὸ Ἄργος πάντως φίλιον
 20 ἔχειν) ξυνεχώρησαν ἐφ' οἷς ἠξίου καὶ ξυνεγράψαντο. ἐκέλευον δ' οἱ Λακεδαιμόνιοι, πρὶν τέλος τι αὐτῶν ἔχειν, ἐς τὸ Ἄργος πρῶτον ἐπαναχωρήσαντας αὐτοὺς δεῖξαι τῷ πλήθει, καὶ ἦν ἀρέσκοντα ἦ, ἦκειν ἐς τὰ Ῥακύνθια τοὺς
 42 ὄρκους ποιησομένους. καὶ οἱ μὲν ἀνεχώρησαν, ἐν δὲ τῷ 1 χρόνῳ τούτῳ ᾧ οἱ Ἀργεῖοι ταῦτα ἔπρασσον οἱ πρέσβεις τῶν Λακεδαιμονίων Ἀνδρομένης καὶ Φαίδιμος καὶ Ἀντιμενίδας, οὓς ἔδει τὸ Πάνακτον καὶ τοὺς ἄνδρας τοὺς

decertare, "fight it out." Cf. i. 143. 25. — 15. ὥσπερ καὶ πρότερον: this battle is described in detail in Hdt. i. 82. The conditions of the struggle were to be agreed upon now as in the old days (about 550 B.C.). Fair warning was to be given (προκαλεσαμένοις), the enemy was not to be taken at a disadvantage (μήτε νόσον μήτε πολέμου κτέ.), nor was the defeated party to be pursued beyond the boundary of Cynuria (16, διώκειν δὲ μὴ ἐξεῖναι κτέ.). — 16. αὐτοὶ ἐκάτεροι ἠξίωσαν (claimed) νικᾶν: so in Hdt. i. 82. 27, αὐτοὶ ἐκάτεροι ἔφασαν νικᾶν. Cf. i. 105. 23, καὶ ἐνόμισαν αὐτοὶ ἐκάτεροι οὐκ ἔλασσαν ἔχειν.

19. ἐπεθύμουν γάρ: cf. c. 36. 17, where καλῶς is quite as justifiable as here πάντως, under all circumstances, in any case. — φίλιον: for Mss. φίλον. Cf. c. 36. 18. — 20. ξυνεγράψαντο: συνθήκην ἔγγραφον δεδώκασι, Schol.

They drew up the treaty in writing, but withheld the ratification for the present, and ἐκέλευον δεῖξαι (to present it, cf. i. 133. 1) τῷ πλήθει. — 21. τέλος ἔχειν: go into effect. The subj. is τι αὐτῶν. — 23. ἀρέσκοντα: adj.; cf. i. 38. 8, εἰ τοῖς πλέοσιν ἀρέσκοντές ἐσμεν. — τὰ Ῥακύνθια: about midsummer. See on c. 23. 21.

42. Meanwhile the Athenians are greatly incensed against the Lacedaemonians on account of the destruction of Panactum and the conclusion of the alliance between Sparta and the Boeotians.

1. ἐν δὲ τῷ . . . ἔπρασσον: the events recorded in c. 42 and 43 are contemporaneous with those of c. 40 and 41. — 2. ᾧ: the dat. is to be explained rather by the continuation of the force of ἐν than by assimilation. Cf. i. 41. 10, καὶ ἐν καιροῖς τοιοῦτοις ἐγένετο, οἷς μάλιστα ἄνθρωποι ἀπερίοπτοι εἰσι. — 3. Ἀνδρομένης: see App. — 5. πα-

5 παρὰ Βοιωτῶν παραλαβόντας Ἀθηναίους ἀποδοῦναι, τὸ
 μὲν Πάνακτον ὑπὸ τῶν Βοιωτῶν αὐτῶν καθηρημένον
 ἡῦρον ἐπὶ προφάσει ὥς ἦσαν ποτε Ἀθηναίους καὶ Βοι-
 ωτοῖς ἐκ διαφορᾶς περὶ αὐτοῦ ὅρκοι παλαιοὶ μηδετέρους
 οἰκεῖν τὸ χωρίον ἀλλὰ κοινῇ νέμειν, τοὺς δ' ἄνδρας οὓς
 10 εἶχον αἰχμαλώτους Βοιωτοὶ Ἀθηναίων, παραλαβόντες οἱ
 περὶ τὸν Ἀνδρομένη ἐκόμισαν τοῖς Ἀθηναίοις καὶ ἀπ-
 ἔδωσαν, τοῦ τε Πανάκτου τὴν καθαίρεσιν ἔλεγον αὐτοῖς,
 νομίζοντες καὶ τοῦτο ἀποδιδόναι· πολέμιον γὰρ οὐκέτι
 ἐν αὐτῷ Ἀθηναίοις οἰκήσειν οὐδένα. λεγομένων δὲ τού- 2
 15 των οἱ Ἀθηναῖοι δεινὰ ἐποιοῦν, νομίζοντες ἀδικεῖσθαι
 ὑπὸ Λακεδαιμονίων τοῦ τε Πανάκτου τῇ καθαιρέσει, ὃ
 ἔδει ὀρθὸν παραδοῦναι, καὶ πυνθανόμενοι ὅτι καὶ Βοι-
 ωτοῖς ἰδίᾳ ξυμμαχίαν πεποίηται, φάσκοντες πρότερον
 κοινῇ τοὺς μὴ δεχομένους τὰς σπονδὰς προσαναγκάσειν.
 20 τὰ τε ἄλλα ἐσκόπουν ὅσα ἐξελελοίπεσαν τῆς ξυνθήκης καὶ

παραλαβόντας: see on c. 39. 14.—6. τῶν Βοιωτῶν: the genuineness of these words is wrongly doubted by v. Herwerden, *Stud. Thuc.* p. 74. But the suspicion expressed in c. 40. 7, πεπεῖσθαι ὑπὸ Λακεδαιμονίων, is meant to be met by saying that "the Boeotians themselves," etc.—καθηρημένον: see on c. 39. 18. ἐπὶ προφάσει is to be const. with καθηρημένον. "They had destroyed the fort, giving as their reason that," etc.—9. κοινῇ νέμειν: κοινήν νομὴν ἔχειν ἐν αὐτῷ, Schol. Only the use of the land, not its permanent occupation, was to be permitted.—11. ἐκόμισαν: cf. c. 35. 26.—13. νομίζοντες καὶ τοῦτο ἀποδιδόναι: sc. εἶναι. "They thought that this, too, was restoring it," i.e. that in this way also they were fulfilling the conditions of the treaty. Cf. c. 18. 31 f., ἀποδόντων... Πάνακτον. (Cobet, *Mnem.* 14, p. 10,

proposes to insert εἶναι after ἀποδιδόναι; Naber, *ibid.* p. 319, would read οὕτως for τοῦτο.)

14. λεγομένων τούτων: (pres. partic.) "the moment this was said," "as soon as they heard this."—15. δεινὰ ἐποιοῦν: only here in Thuc., who uses the mid. δεινὸν ποιεῖσθαι τι in i. 102. 17 and vi. 60. 21. The two expressions arise from different points of view. The latter means, strictly speaking, "to regard something as terrible or intolerable"; the former, "to do terrible things," "to act so as to inspire terror."—17. ὀρθὸν παραδοῦναι: though this was not expressly stipulated, it was naturally their duty, ἔδει.—καὶ πυνθανόμενοι: continues τοῦ τε Πανάκτου τῇ καθαιρέσει with a different const.—18. ἰδίᾳ: ἀνευ τῶν Ἀθηναίων, Schol.—φάσκοντες πρότερον: cf. c. 35. 10 f.—20. τὰ τε ἄλλα:

ἐνόμιζον ἐξηπατῆσθαι, ὥστε χαλεπῶς πρὸς τοὺς πρέσβεις ἀποκρινάμενοι ἀπέπεμψαν.

- 43 Κατὰ τοιαύτην δὴ διαφορὰν ὄντων τῶν Λακεδαι- 1
μονίων πρὸς τοὺς Ἀθηναίους οἱ ἐν ταῖς Ἀθήναις αὖ
βουλόμενοι λῦσαι τὰς σπονδὰς εὐθύς ἐνέκειντο. ἦσαν δὲ 2
ἄλλοι τε καὶ Ἀλκιβιάδης ὁ Κλεινίου, ἀνὴρ ἡλικία μὲν ἔτι
5 τότε ὦν νέος ὡς ἐν ἄλλῃ πόλει, ἀξιώματι δὲ προγόνων
τιμώμενος· ᾧ ἑδόκει μὲν καὶ ἄμεινον εἶναι πρὸς τοὺς
Ἀργείους μᾶλλον χωρεῖν, οὐ μέντοι ἀλλὰ καὶ φρονήματι
φιλονικῶν ἠγαντιοῦτο, ὅτι Λακεδαιμόνιοι διὰ Νικίου

τε connects with what precedes, and is not the correlative of the following καί. The reference is to the complaints of c. 35. § 2 and 3. — ἐσκόπουν: they took into consideration. A clearer expression would be ἀνεσκόπουν, as in i. 132. 8; vii. 42. 24. — τῆς ξυθήκης: part. gen. with ὅσα, which belongs not only with ἐξελελοίπεσαν, but also with ἐξηπατῆσθαι: and the things in which they thought they had been deceived. — 21. πρὸς τοὺς πρέσβεις: unusual for τοῖς πρέσβεσιν. Cf. i. 144. 6, τοῖς ἀποκρινάμενοι.

43. This increases the influence of the war party at Athens, and Alcibiades in particular exerts himself to attract Argos and her allies to the Athenian alliance.

2. αἶ: with reference to the party in Sparta which was working for the same end (cf. c. 36. § 1): likewise. αἶ belongs with ἐνέκειντο. Cf. c. 14. 12; ii. 45. 1. — 3. ἐνέκειντο: abs. exerted themselves eagerly. See on iv. 22. 5, where (as also in viii. 85. 18) it is used in much the same sense. Elsewhere it refers to hostile attacks.

4. Ἀλκιβιάδης: this is the first mention of him by Thuc. He was

born about 450 B.C., since he is said to have been in his fifth year when his father was killed in the battle of Coronea in 446 B.C. He must therefore have been at this time about thirty years of age. See Grote, VI. c. 55, p. 301. — 5. ὡς ἐν ἄλλῃ πόλει: ut in alia civitate; according to the view held in other cities, implying that at Athens younger men were influential in politics than elsewhere. ὡς as in iii. 113. 25, ὡς πρὸς τὸ μέγεθος τῆς πόλεως; iv. 84. 9; vi. 20. 8, and like ut in Lat., as in magno ut populo, Hor. Sat. i. 6. 79. — προγόνων: the founder of his family was said to be Eurysaces, the son of Ajax. His father Clinias fought in his own trireme in the battle of Artemisium in 480 B.C. His mother Deinomache was the daughter of the Alcmaeonid Megacles. — 6. ἑδόκει μὲν: "it was to be sure his sincere opinion, but his chief motive (οὐ μέντοι ἀλλὰ with increasing emphasis, see App.; also note on i. 3. 17) was ambition." — 7. φρονήματι: pride, as in ii. 43. 28, ἀλγεινότερα γὰρ ἀνδρὶ γε φρόνημα ἔχοντι ἢ . . . κἀκωσις ἢ ὁ . . . θάνατος. — 8. φιλονικῶν: (not φιλονεικῶν, see Stahl, Qu. Gr. p.

καὶ Λάχηςτος ἔπραξαν τὰς σπονδάς, ἑαυτὸν κατὰ τε τὴν
 10 νεότητα ὑπεριδόντες καὶ κατὰ τὴν παλαιὰν προξενίαν
 ποτὲ οὔσαν οὐ τιμήσαντες, ἦν τοῦ πάππου ἀπειπόντος
 αὐτὸς τοὺς ἐκ τῆς νήσου αὐτῶν αἰχμαλώτους θεραπεύων
 διανοεῖτο ἀνανεώσασθαι. πανταχόθεν τε νομίζων ἔλασ- 3
 σοῦσθαι τό τε πρῶτον ἀντεῖπεν, οὐ βεβαίους φάσκων
 15 εἶναι Λακεδαιμονίους, ἀλλ' ἵνα Ἀργεῖους σφίσι σπεισά-
 μενοι ἐξέλωσι καὶ αὖθις ἐπ' Ἀθηναίους μόνους ἴωσι,
 τούτου ἔνεκα σπένδεσθαι αὐτούς, καὶ τότε, ἐπειδὴ ἡ δια-
 φορὰ ἐγεγένητο, πέμπει εὐθὺς ἐς Ἄργος ἰδίᾳ, κελεύων
 ὥς τάχιστα ἐπὶ τὴν ξυμμαχίαν προκαλουμένους ἦκειν με-
 20 τὰ Μαντινέων καὶ Ἡλείων, ὥς καιροῦ ὄντος καὶ αὐτὸς
 44 ξυμπράξων τὰ μάλιστα. οἱ δὲ Ἀργεῖοι ἀκούσαντες 1
 τῆς τε ἀγγελίας καὶ ἐπειδὴ ἔγνωσαν οὐ μετ' Ἀθη-
 ναίων πραχθεῖσαν τὴν τῶν Βοιωτῶν ξυμμαχίαν, ἀλλ'

13) is used of jealous striving for advancement, as in iv. 64. 5. — 9. Λάχηςτος: Laches appears also in c. 19 and c. 24, with Nicias, among the seventeen who took the oaths at the conclusion of the two treaties. — ἑαυτόν: see App. — 10. τὴν παλαιὰν προξενίαν ποτὲ οὔσαν: cf. vi. 89. § 2, τῶν δ' ἐμῶν προγόνων τὴν προξενίαν ὑμῶν κατὰ τι ἔγκλημα ἀπειπόντων αὐτὸς ἐγὼ πάλιν ἀναλαμβάνων ἐθεράπευον ὑμᾶς ἄλλα τε καὶ περὶ τὴν ἐκ Πύλου ξυμφοράν, and Plut. Alc. 14. — 11. οὐ τιμήσαντες: they did not treat him with the respect he had anticipated. — τοῦ πάππου: i.e. his paternal grandfather, Alcibiades the elder. — 12. θεραπεύων: also in vi. 89. 5. See on 10.

13. πανταχόθεν: in general. Const. with ἀντεῖπεν. Cf. i. 17. 7, οὕτω πανταχόθεν ἢ Ἑλλὰς κατεῖχετο μήτε . . . κατεργάζεσθαι. — 14. τό τε πρῶτον: opp. to καὶ τότε, 17. — οὐ βεβαίους: untrustworthy. Cf. ii. 102. 8,

ἄνδρας οὐ δοκοῦντας βεβαίους εἶναι ἐξήλασαν, and note. — 15. σφίσι: τοῖς Ἀθηναίοις, Schol. — 16. ἐξέλωσι: overthrow, conquer utterly. See on iii. 113. 27. In this sense used only in aor. — αὖθις: as in c. 36. 11; 76. 9, thereupon, afterwards. — 19. ἦκειν: he told them to "come (in the persons of ambassadors) to Athens as quickly as possible in order to invite (προκαλουμένους, fut.) the Athenians to form an alliance." — 20. ὥς: with the gen. abs. and also with the nom. partic. ξυμπράξων, so that the two are very closely connected. Cf. iv. 5. 2 f.

44. The Argives, Eleans, and Mantineans immediately send envoys to Athens. Envoys from Sparta also arrive.

2. τῆς τε ἀγγελίας: the connective particle belongs in strictness with ἀκούσαντες, but is joined instead with the obj., because ἀγγελίας really contains the idea opp. to ἔγνωσαν: "on

ἐς διαφορὰν μεγάλην καθεστῶτας αὐτοὺς πρὸς τοὺς
 5 Λακεδαιμονίους, τῶν μὲν ἐν Λακεδαίμονι πρέσβειων,
 οἱ σφίσι περὶ τῶν σπονδῶν ἔτυχον ἀπόντες, ἡμέλουν,
 πρὸς δὲ τοὺς Ἀθηναίους μᾶλλον τὴν γνώμην εἶχον,
 νομίζοντες πόλιν τε σφίσι φιλίαν ἀπὸ παλαιοῦ καὶ
 δημοκρατουμένην ὥσπερ καὶ αὐτοὶ καὶ δύναμιν με-
 10 γάλην ἔχουσιν τὴν κατὰ θάλασσαν ξυμπολεμήσειν σφί-
 σιν, ἣν καθιστῶνται ἐς πόλεμον. ἔπεμπον οὖν εὐθύς 2
 πρέσβεις ὡς τοὺς Ἀθηναίους περὶ τῆς ξυμμαχίας·
 ξυνεπρεσβεύοντο δὲ καὶ οἱ Ἡλείοι καὶ Μαντινῆς. ἀφ- 3
 ἴκοντο δὲ καὶ Λακεδαιμονίων πρέσβεις κατὰ τάχος δο-
 15 κῶντες ἐπιτήδειοι εἶναι τοῖς Ἀθηναίοις, Φιλοχαρίδας καὶ
 Λέων καὶ Ἐνδιος, δείσαντες μὴ τὴν τε ξυμμαχίαν ὀργι-

the one hand the message of Alcibiades reached them; *on the other hand* they had obtained information from other sources" that their suspicion in regard to Athens (c. 40. § 2) had been unfounded, οὐ μετ' Ἀθηναίων (i.e. ἀνευ Ἀθηναίων, Atheniensibus invitis) πραχθεῖσαν τὴν τῶν Βοιωτῶν ξυμμαχίαν. — 6. οἱ σφίσι περὶ τῶν σπονδῶν ἔτυχον ἀπόντες: i.e. those who were carrying on the negotiations of c. 41. But the Argives had as yet received no news of the result of these negotiations or of the departure of their envoys (c. 42. 1), nor did they wait for such news (ἡμέλουν) before acting upon the suggestion of Alcibiades. Consequently the recommendations of the Lacedaemonians (see c. 41. 21 ff.) were never carried out. — σφίσι: a free use of the dat. (ethical dat.), as in c. 3. 21, αὐτοῖς. G. 184, 3, n. 6; H. 770. — 7. πρὸς δὲ τοὺς . . . τὴν γνώμην εἶχον: see on iii. 25. 10. Used with a common noun in c. 13. 8; 14. 4. — 8. νομίζοντες κτέ.: re-

flecting that it was a city which had been friendly to them of old, and that since it was, like themselves, governed by a democracy, it would aid them with its great naval power if they were involved in war. — ἀπὸ παλαιοῦ: an alliance had been formed between Athens and Argos in 460 B.C. Cf. i. 102. 19 f. — 9. δημοκρατουμένην κτέ.: the same words are used in c. 29. 9, in explaining the feelings of the Mantineans toward the Argives. — 10. τὴν κατὰ θάλασσαν: see App.

13. Ἡλείοι καὶ Μαντινῆς: the Mantineans (see c. 29. 1) and Eleans (see c. 31. 1 ff.) were the first to join the Argive league.

14. δοκῶντες κτέ.: attrib. with πρέσβεις: "such as were thought to be acceptable to the Athenians." Philocharidas is one of those who took the oaths in concluding the treaties (c. 19 and 24); Endius appears in viii. 6. 17 as a friend of the family of Alcibiades. — 16. δείσαντες: refers not merely to the envoys, but to the Lacedaemonians.

ζόμενοι πρὸς τοὺς Ἀργείους ποιήσονται, καὶ ἅμα Πύλον
 ἀπαιτήσοντες ἀντὶ Πανάκτου, καὶ περὶ τῆς Βοιωτῶν ξυμ-
 45 μαχίας ἀπολογησόμενοι ὡς οὐκ ἐπὶ κακῷ τῶν Ἀθηναίων
 ὡς αὐτοκράτορες ἤκουσι περὶ πάντων ξυμβῆναι τῶν διαφό-
 ρων, τὸν Ἀλκιβιάδην ἐφόβουν μὴ, ἣν καὶ ἐς τὸν δῆμον
 ταῦτα λέγωσιν, ἐπαγάγωνται τὸ πλῆθος καὶ ἀπωσθῇ ἡ
 5 Ἀργείων ξυμμαχία· μῆχανᾶται δὲ πρὸς αὐτοὺς τοιόνδε τι
 ὁ Ἀλκιβιάδης· τοὺς Λακεδαιμονίους πείθει, πίστιν αὐ-
 τοῖς δούς, ἣν μὴ ὁμολογήσωσιν ἐν τῷ δήμῳ αὐτοκράτο-
 ρες ἦκειν, Πύλον τε αὐτοῖς ἀποδώσειν (πείσειν γὰρ αὐ-
 τὸς Ἀθηναίους, ὥσπερ καὶ νῦν ἀντιλέγειν) καὶ τᾶλλα
 10 ξυναλλάξειν. βουλόμενος δὲ αὐτοὺς Νικίου τε ἀποστῆ-
 σαι ταῦτα ἔπρασσε καὶ ὅπως ἐν τῷ δήμῳ διαβαλὼν αὐ-
 τοὺς ὡς οὐδὲν ἀληθὲς ἐν νῷ ἔχουσιν οὐδὲ λέγουσιν οὐ-

in general, as freq. in such cases.—
 17. καὶ ἅμα Πύλον κτέ.: this second
 reason for their haste in reaching
 Athens is no longer dependent upon
 δέσαντες, as we should expect after
 τήν τε ξυμμαχίαν. The inexact use of
 the particles does not, however, jus-
 tify a change in the text.—19. ἐπὶ
 κακῷ: as in iv. 86. 1, and like ἐπ' ἀγα-
 θῷ in c. 27. 7.—ἀπολογησόμενοι: al-
 though we read in c. 39. 11, Λακεδαι-
 μόνιοι εἰδότες ὅτι ἀδικήσουσιν Ἀθηναίους.

45. Alcibiades by a trick frustrates
 the endeavours of the Lacedaemonian en-
 voys, and inclines the Athenians to ac-
 cept the advances of the Argives and
 their allies. Further proceedings are,
 however, interrupted by an earthquake.

2. ξυμβῆναι: aor. "come to a final
 agreement."—τῶν διαφορῶν: points
 of difference, as in i. 56. 2; 78. 13.—
 3. ἐς τὸν δῆμον: cf. i. 72. 14; iv. 58.
 9; vi. 41. 13; 89. 1.—ἣν καί: see App.

—4. ταῦτά: see App.—ἀπωσθῇ: used
 of rejecting the ξυμμαχία, as in c. 22. 4,
 the σπονδαί.

5. μῆχανᾶται δέ: see App.—6. πί-
 στιν . . . δούς: assuring them with an
 oath. Cf. i. 133. 14; viii. 73. 13.—7.
 μὴ ὁμολογήσωσιν: μὴ φανερώς εἴπωσι,
 Schol.—9. καί: after ὥσπερ is pro-
 leptic in the rel. clause, for καί really
 belongs with πείσειν. See on i. 74.
 25. For the inf. (ἀντιλέγειν) in a rel.
 clause in indir. disc., see on i. 91. 23.
 GMT. 92, 2, n. 3; H. 947; Kr. Spr.
 55, 4, 9; 53, 2, 9; Kühn. 594, 5.

11. καὶ ὅπως . . . ποιήσῃ: parallel
 to βουλόμενος αὐτοὺς Νικίου τε ἀποστῆ-
 σαι. But τε, which would naturally
 stand after βουλόμενος, is forced out
 of its place by the connective δέ and
 so comes to stand after Νικίου.—12.
 ὡς οὐδὲν ἀληθὲς ἐν νῷ ἔχουσιν: cor-
 responds to οὐ βεβαίους φάσκων εἶναι in
 43. 14 (Plut. says ὑγιές, which Kr.

δέποτε ταῦτά, τοὺς Ἀργείους καὶ Ἡλείους καὶ Μαντινέας
 ξυμμάχους ποιήσῃ. καὶ ἐγένετο οὕτως. ἐπειδὴ γὰρ ἐς τὸν 4
 15 δῆμον παρελθόντες καὶ ἐπερωτῶμενοι οὐκ ἔφασαν ὥσ-
 περ ἐν τῇ βουλῇ αὐτοκράτορες ἦκειν, οἱ Ἀθηναῖοι οὐκέτι
 ἠγείχοντο, ἀλλὰ τοῦ Ἀλκιβιάδου πολλῶ μᾶλλον ἢ πρό-
 τερον καταβοῶντος τῶν Λακεδαιμονίων ἐσήκουν τε καὶ
 ἐτοῖμοι ἦσαν εὐθὺς παραγαγόντες τοὺς Ἀργείους καὶ
 20 τοὺς μετ' αὐτῶν ξυμμάχους ποιείσθαι. σεισμοῦ δὲ γενο-
 μένου πρὶν τι ἐπικυρωθῆναι, ἡ ἐκκλησία αὕτη ἀνεβλήθη.
 46 τῇ δ' ὑστεραία ἐκκλησία ὁ Νικίας, καίπερ τῶν Λα- 1
 κεδαιμονίων αὐτῶν ἡπατημένων καὶ αὐτὸς ἐξηπατη-
 μένος περὶ τοῦ μὴ αὐτοκράτορας ὁμολογῆσαι ἦκειν, ὅμως
 τοῖς Λακεδαιμονίοις ἔφη χρῆναι φίλους μᾶλλον γίγνε-
 5 σθαι, καὶ ἐπισχόντας τὰ πρὸς Ἀργείους πέμψαι ἔτι ὥς
 αὐτοὺς καὶ εἰδέναι ὃ τι διανοοῦνται, λέγων ἐν μὲν τῷ

prefers with no sufficient reason):
 "that they were not to be trusted." —
 14. ποιήσῃ: act., used of the statesman
 who influences the people; in 20 ποι-
 εῖσθαι is mid. of the sovereign people.
 — ἐς τὸν δῆμον: i.e. after the prelimi-
 nary discussion had been held ἐν τῇ
 βουλῇ (1).

15. παρελθόντες: παρίεμαι and παρελ-
 θεῖν are the regular expressions for
 coming before a deliberative assem-
 bly. See on i. 67. 16. To this cor-
 responds παραγάγοντες in 19, and c.
 46. 34. — 18. καταβοῶντος: inveighing
 against, as in i. 67. 4 and ii. 3. —
 20. σεισμοῦ δὲ γενομένου: earthquakes
 were regarded as divine signs, and
 sufficed to put an end to all public
 business. Cf. c. 50. 28; viii. 6. 29;
 Plut. Nic. 10, σεισμός τις διὰ μέσου
 γενόμενος καὶ διαλύσας τὴν ἐκκλησίαν.
 On γίγνεσθαι used of natural phe-
 nomena, see on i. 54. 6.

46. Next day Nicias persuades the
 Athenians to send ambassadors, of which
 he himself is one, to Sparta. The Spar-
 tans refuse to give up their alliance with
 the Boeotians; consequently the Atheni-
 ans conclude the alliance with Argos.

1. ὑστεραία: Thuc. uses this word
 most freq. to denote the following
 day (though ἡμέρα is never expressed),
 but sometimes, as here, with other
 substs. to denote what happened on
 the following day. See on i. 44. 4. —
 τῶν Λακεδαιμονίων αὐτῶν ἡπατημένων:
 see App. — 3. περὶ τοῦ μὴ . . . ὁμολο-
 γῆσαι ἦκειν: in regard to the announce-
 ment that they had not come with full
 powers. Const. with both ἡπατημένων
 and ἐξηπατημένος. — 5. ἐπισχόντας:
 in meaning as in c. 32. 24 (delay,
 wait); but here, as in c. 63. 13 and ii.
 76. 4, const. with the acc. — τὰ πρὸς
 Ἀργείους: as in c. 39. 16, τὰ ἐς Βοιω-
 τοὺς. τὴν ξυμμαχίαν τῶν Ἀργείων,

σφετέρῳ καλῷ, ἐν δὲ τῷ ἐκείνων ἀπρεπεῖ τὸν πόλεμον
 ἀναβάλλεσθαι· σφίσι μὲν γὰρ εὖ ἐστώτων τῶν πραγμά-
 των ὡς ἐπὶ πλεῖστον ἄριστον εἶναι διασώσασθαι τὴν εὖ-
 10 πραγίαν, ἐκείνοις δὲ δυστυχοῦσιν ὅτι τάχιστα εὖρημα
 εἶναι διακινδυνεύσαι. ἔπεισέ τε πέμψαι πρέσβεις, ὧν καὶ 2
 αὐτὸς ἦν, κελεύοντας Λακεδαιμονίους, εἴ τι δίκαιον
 διανοοῦνται, Πάνακτόν τε ὀρθὸν ἀποδιδόναι καὶ Ἀμφί-
 πολιν, καὶ τὴν Βοιωτῶν ξυμμαχίαν ἀνεῖναι, ἣν μὴ ἐς τὰς
 15 σπονδὰς ἐσίωσι, καθάπερ εἴρητο ἄνευ ἀλλήλων μηδενὶ
 ξυμβαίνειν. εἰπεῖν τε ἐκέλευον ὅτι καὶ σφεῖς, εἰ ἐβούλον- 3
 το ἀδικεῖν, ἤδη ἂν Ἀργείους ξυμμάχους πεποιῆσθαι, ὡς
 παρεῖναι γ' αὐτοὺς αὐτοῦ τούτου ἔνεκα. εἴ τέ τι ἄλλο
 ἐνεκάλουν, πάντα ἐπιστείλαντες ἀπέπεμψαν τοὺς περὶ
 20 τὸν Νικίαν πρέσβεις. καὶ ἀφικομένων αὐτῶν καὶ ἀπαγ- 4

Schol. — 6. ἐν . . . καλῷ: ἐν (as in the conj. ἐν ᾧ, see on ii. 1. 2) denotes the circumstances, the state of things. "He urged them to put off the war, under circumstances (*i.e.* since the circumstances were) favourable for them, but humiliating for the Lacedaemonians." The words καλόν and ἀπρεπές are justified by the fact that Athens could very well remain in her present condition, whereas Sparta must try to improve hers by means of war. ἐν καλῷ as in c. 59. 17; 60. 11. Cf. i. 33. 1. — 9. ὡς ἐπὶ πλεῖστον: as long as possible. See on i. 82. 20. — διασώσασθαι τὴν εὐπραγίαν: as in iii. 39. 28, τὴν εὐδαιμονίαν, and c. 16. 11, τὴν εὐτυχίαν; mid., preserve their own good fortune. — 10. ὅτι τάχιστα: const. with διακινδυνεύσαι. — εὖρημα: a piece of good luck. So in Hdt. vii. 155. 8; Xen. Anab. ii. 3. 18; vii. 3. 13; and ἔρμαιον, Plat. Phaedo, 107 c; Sympos. 217 a.

11. ἔπεισέ τε: expresses the result:

"and he succeeded in persuading them." — 13. ὀρθόν: as in c. 42. 17. Const. with Πάνακτον only. — 14. ἀνεῖναι: give up, as in c. 31. 15, τὴν ἐπιτροπήν; i. 75. 13, τὴν ἀρχήν. — ἣν μὴ . . . ἐσίωσι: cf. c. 42. § 2. — 15. καθάπερ εἴρητο: on the lack of agreement between this passage and c. 23. § 1, see App. on c. 39. 12.

16. ὅτι καὶ σφεῖς . . . ἂν . . . πεποιῆσθαι: instead of ἐπεποιῆσθαι, as we should expect. Kr. Spr. 55, 4, n. 10, gives examples of a similar confusion of two const. in Xen. All these cases seem to be the result of carelessness in the author. — 17. ὡς παρεῖναι αὐτοὺς: sc. τοὺς Ἀργείους. Here the inf. of the indir. disc. is retained in the dependent clause. Cf. c. 45. 9. GMT. 92, 2, n. 3 a; H. 947. ὡς corresponds to the causal cum: "for this was just the purpose for which they had come." — 19. πάντα: repeats εἴ τι ἄλλο. — τοὺς περὶ τὸν Νικίαν πρέσβεις: *i.e.* Νικίαν καὶ τοὺς ἄλλους πρέσβεις. So

γειλάντων τά τε ἄλλα καὶ τέλος εἰπόντων ὅτι, εἰ μὴ τὴν
 ξυμμαχίαν ἀνήσουσι Βοιωτοῖς μὴ ἐσιούσιν ἐς τὰς σπον-
 δάς, ποιήσονται καὶ αὐτοὶ Ἀργεῖους καὶ τοὺς μετ' αὐτῶν
 ξυμμάχους, τὴν μὲν ξυμμαχίαν οἱ Λακεδαιμόνιοι Βοιω-
 25 τοῖς οὐκ ἔφασαν ἀνήσειν, ἐπικρατούντων τῶν περὶ τὸν
 Ξενάρη τὸν ἔφορον ταῦτα γίγνεσθαι, καὶ ὅσοι ἄλλοι τῆς
 αὐτῆς γνώμης ἦσαν, τοὺς δὲ ὅρκους δεομένου Νικίου
 ἀνευέωσαντο· ἐφοβεῖτο γὰρ μὴ πάντα ἀτελῇ ἔχων ἀπέλ-
 θη καὶ διαβληθῇ, ὅπερ καὶ ἐγένετο, αἴτιος δοκῶν εἶναι
 30 τῶν πρὸς Λακεδαιμονίους σπονδῶν. ἀναχωρήσαντός τε
 αὐτοῦ ὥς ἤκουσαν οἱ Ἀθηναῖοι οὐδὲν ἐκ τῆς Λακεδαίμο-
 νος πεπραγμένον, εὐθύς δι' ὀργῆς εἶχον, καὶ νομίζοντες
 ἀδικεῖσθαι (ἔτυχον γὰρ παρόντες οἱ Ἀργεῖοι καὶ οἱ ξύμ-
 μαχοι), παραγαγόντος Ἀλκιβιάδου, ἐποιήσαντο σπονδὰς
 35 καὶ ξυμμαχίαν πρὸς αὐτοὺς τήνδε·

also in 25 and vi. 96. 14. G. 141, κ. 3; H. 666 c.

22. Βοιωτοῖς μὴ ἐσιούσιν: 'dat. of interest,' loosely connected with the verb (ἀνήσουσι); not unlike the gen. abs. in meaning. See on iv. 56. 1, and App. on iv. 10. 11. H. 771 a. ἐσιούσιν is the cond. partic., and so μὴ, not οὐ. Cf. 14. — 25. ἐπικρατούντων: with inf. of result, as in vi. 74. 8, ἐπεκράτουν μὴ δέχεσθαι. — 26. τὸν ἔφορον: cf. c. 36. 7. The art. is repeated with the explanatory designation, as in ii. 67. 14, τὸν Σάδοκον τὸν γεγενημένον Ἀθηναῖον. — τῆς αὐτῆς γνώμης ἦσαν: "were of the same political party." Cf. i. 113. 10. — 28. ἀνευέωσαντο: this was to be done annually, acc. to the provision of the treaty. Cf. c. 18. 54. Since the conclusion of the treaty in the spring of 421 B.C. a year had passed. See on c. 40. 1. — ἐφοβεῖτο γάρ: gives a reason for δεομένου Νικίου. By the

renewal of the oaths Nicias hoped at least to prove that the peace which he had been so prominent in arranging was still effective. — μὴ . . . ἀπέλθῃ καὶ διαβληθῇ: "that his mission would be absolutely unsuccessful (which would be painful enough for him), and he would be exposed to the attacks of his enemies in addition." The sense would be more exactly expressed by μὴ, ἣν πάντα ἀτελῇ ἔχων ἀπέλθῃ, καὶ διαβληθῇ, taking καὶ in a pregnant sense.

32. δι' ὀργῆς εἶχον: abs. Cf. διὰ φυλακῆς (ii. 81. 16), ἐν φυλακῇ (iv. 14. 26), and ἐν ὀργῇ (ii. 89. 3) with εἶχειν: "were in a state of angry excitement." — 33. παρόντες: refers to the presence of the envoys in Athens (see c. 44. 11 ff.), παραγαγόντος, 34, to their introduction into the assembly (see on c. 45. 15) where the treaty was concluded. The parenthe-

- 47 “ Σπονδὰς ἐποιήσαντο ἑκατὸν Ἀθηναῖοι ἔτη καὶ 1
 Ἀργεῖοι καὶ Μαντινῆς καὶ Ἡλείοι, ὑπὲρ σφῶν αὐτῶν καὶ
 τῶν ξυμμάχων ὧν ἄρχουσιν ἑκάτεροι, ἀδόλους καὶ ἀβλα-
 βεῖς καὶ κατὰ γῆν καὶ κατὰ θάλασσαν. ὅπλα δὲ μὴ ἐξέστω 2
 5 ἐπιφέρειν ἐπὶ πημονῇ μήτε Ἀργεῖους καὶ Ἡλείους καὶ
 Μαντινέας καὶ τοὺς ξυμμάχους ἐπὶ Ἀθηναίους καὶ τοὺς
 ξυμμάχους ὧν ἄρχουσιν Ἀθηναῖοι μήτε Ἀθηναίους καὶ
 τοὺς ξυμμάχους ἐπὶ Ἀργεῖους καὶ Ἡλείους καὶ Μαντι-
 νέας καὶ τοὺς ξυμμάχους, τέχνη μηδὲ μηχανῇ μηδεμιᾶ.
 10 κατὰ τάδε ξυμμάχους εἶναι Ἀθηναίους καὶ Ἀργεῖους καὶ 3
 Ἡλείους καὶ Μαντινέας ἑκατὸν ἔτη· ἦν πολέμιοι ἴωσιν
 ἐς τὴν γῆν τὴν Ἀθηναίων, βοηθεῖν Ἀργεῖους καὶ Ἡλεί-
 ους καὶ Μαντινέας Ἀθήναζε, καθ’ ὃ τι ἂν ἐπαγγέλλωσιν
 Ἀθηναῖοι, τρόπῳ ὁποῖῳ ἂν δύνωνται ἰσχυροτάτῳ κατὰ τὸ
 15 δυνατόν· ἦν δὲ δηώσαντες οἰχονται, πολεμίαν εἶναι
 ταύτην τὴν πόλιν Ἀργεῖοις καὶ Μαντινεῦσι καὶ Ἡλείοις
 καὶ Ἀθηναίοις καὶ κακῶς πάσχειν ὑπὸ πασῶν τῶν πό-
 λεων τούτων· καταλύειν δὲ μὴ ἐξεῖναι τὸν πόλεμον πρὸς
 ταύτην τὴν πόλιν μηδεμιᾶ τῶν πόλεων, ἦν μὴ ἀπάσαις
 20 δοκῇ. βοηθεῖν δὲ καὶ Ἀθηναίους ἐς Ἀργος καὶ Μαντί- 4
 νειαν καὶ Ἡλιν, ἦν πολέμιοι ἴωσιν ἐπὶ τὴν γῆν τὴν
 Ἡλείων ἢ τὴν Μαντινέων ἢ τὴν Ἀργείων, καθ’ ὃ τι ἂν

sis includes therefore only *ἔτυχον* . . .
ξύμμαχοι, not *παραγαγόντος* Ἀλκιβιάδου,
 as Bekker and others have thought.

47. *Terms of the alliance between the Athenians on one side, and the Argives, Mantineans, and Eleans on the other.*

1. *σπονδὰς ἐποιήσαντο κτέ.*: see App. — 3. *ἀδόλους καὶ ἀβλαβεῖς*: the same formula as in c. 18. 11. Several other expressions of c. 18 and 23 are repeated here. — 4. *ὅπλα δέ*:

also occurs in c. 18. 12 preceded by the same words as here. It stands very properly opp. to the declaration of peace, so that *δέ* should not (with Kr.) be omitted.

9. *τέχνη μηδὲ μηχανῇ*: a slight variation from c. 18. 15, but there is no change in meaning.

11. *ἦν πολέμιοι ἴωσιν κτέ.*: cf. c. 23. 2–15 and below 21 and 36. — 13. *ἐπαγγέλλωσιν*: demand, call for; also in vi. 56. 5.

- ἐπαγγέλλωσιν αἱ πόλεις αὐται, τρόπῳ ὁποῖω ἂν δύνωνται ἰσχυροτάτῳ κατὰ τὸ δυνατόν· ἦν δὲ δηώσαντες οἱ
 25 χωνται, πολεμίαν εἶναι ταύτην τὴν πόλιν Ἀθηναίοις καὶ Ἀργείοις καὶ Μαντινεῦσι καὶ Ἡλείοις καὶ κακῶς πάσχειν ὑπὸ πασῶν τούτων τῶν πόλεων· καταλύειν δὲ μὴ ἐξεῖναι τὸν πόλεμον πρὸς ταύτην τὴν πόλιν, ἦν μὴ ἀπάσαις δοκῇ ταῖς πόλεσιν. ὅπλα δὲ μὴ ἔαν ἔχοντας διέναι ἐπὶ 5
 30 πολέμῳ διὰ τῆς γῆς τῆς σφετέρας αὐτῶν καὶ τῶν συμμάχων ὧν ἂν ἄρχωσιν ἕκαστοι μηδὲ κατὰ θάλασσαν, ἦν μὴ ψηφισαμένων τῶν πόλεων ἀπασῶν τὴν δίοδον εἶναι, Ἀθηναίων καὶ Ἀργείων καὶ Μαντινέων καὶ Ἡλείων. τοῖς 6
 35 τριάκοντα ἡμερῶν σῖτον, ἐπὶ ἔλθῃ εἰς τὴν πόλιν τὴν ἐπαγγείλασαν βοηθεῖν, καὶ ἀπιούσι κατὰ ταῦτά· ἦν δὲ πλέονα βούλονται χρόνον τῇ στρατιᾷ χρῆσθαι, ἢ πόλις ἢ μεταπεμψαμένη διδότην σῖτον, τῷ μὲν ὀπλίτῃ καὶ ψιλῷ

31. *μηδὲ κατὰ θάλασσαν*: Kr. considered these words an interpolation, as they disagree with c. 56. 6; it appears, however, from the count of the letters and spaces in the inscription discussed in the App., that they were contained in the original document (see App.). This provision evidently affects the Athenians only, as the other members of the alliance were powerless at sea, and seems to prove that the sea was regarded as part of the domain of Athens, through which she binds herself to allow no one *διέναι ἐπὶ πολέμῳ*. (Pericles, in ii. 62. 10 ff., says: *δύο μερῶν εἰς χρῆσιν φανεράν, γῆς καὶ θαλάσσης, τοῦ ἑτέρου ὑμᾶς παντὸς κυριώτατους ὄντας*.) The expression *διὰ τῆς γῆς* is, therefore, not to be taken too literally; and indeed *γῆς* is omitted in c. 56. 5.—*ἦν μὴ*: elliptical, as elsewhere *εἰ μὴ*. Cf. Dem. xxiv. 46,

οὐκ ἔων λέγειν οὐδὲ χρηματίζειν ἂν μὴ τῆς ἀδείας δοθείσης. In Thuc. supply *δίωσι* with *ἦν μὴ*, in Dem. *λέγωσι καὶ χρηματίζωσι*. GMT. 42, 3, κ. 2; H. 905 a.

35. *ἐπὶ ἔλθῃ*: the sing. may be explained by supposing that the city herself is supposed to go in the persons of her soldiers or by supplying a sing. from *βοηθοῦσιν*, such as *βοήθεια* or *ὁ βοηθῶν*. St. and v. Herwerden (following Kirchhoff) read *ἐλθωσιν*, which is obtained by calculating the space on this line of the inscription, and is certainly easier and simpler. These words are closely connected with *μέχρι τριάκοντα ἡμερῶν*, "from the day on which," etc. Cf. viii. 58. 19 and 24, *ἐπὶ αἱ βασιλέως νῆες ἀφίκωνται*, and Ar. Av. 1355.—37. *βούλονται*: this, which is the reading of the Mss., is a rather awkward con-

καὶ τοξότη τρεῖς ὀβολοὺς Αἰγιναίους τῆς ἡμέρας ἑκάστης,
 40 τῷ δ' ἱππεὶ δραχμὴν Αἰγιναίαν. ἡ δὲ πόλις ἡ μετα- 7
 πεμψαμένη τὴν ἡγεμονίαν ἐχέτω, ὅταν ἐν τῇ αὐτῆς ὁ
 πόλεμος ᾖ. ἦν δὲ ποι δόξῃ ταῖς πόλεσι κοινῇ στρατεύ-
 εσθαι, τὸ ἴσον τῆς ἡγεμονίας μετεῖναι πάσαις ταῖς πό-
 λεσι. ὁμόσαι δὲ τὰς σπονδὰς Ἀθηναίους μὲν ὑπὲρ τε 8
 45 σφῶν αὐτῶν καὶ τῶν ξυμμάχων, Ἀργεῖοι δὲ καὶ Μαν-
 τινῆς καὶ Ἡλεῖοι καὶ οἱ ξύμμαχοι τούτων κατὰ πόλεις
 ὁμνύντων. ὁμνύντων δὲ τὸν ἐπιχώριον ὄρκον ἕκαστοι τὸν 9
 μέγιστον κατὰ ἱερῶν τελείων. ὁ δὲ ὄρκος ἔστω ὅδε·
 'Ἐμμενῶ τῇ ξυμμαχίᾳ κατὰ τὰ ξυγκείμενα δικαίως καὶ
 50 ἀβλαβῶς καὶ ἀδόλως, καὶ οὐ παραβήσομαι τέχνη οὐδὲ
 μηχανῇ οὐδεμιᾷ.' ὁμνύντων δὲ Ἀθήνησι μὲν ἡ βουλὴ καὶ
 αἱ ἔνδημοι ἀρχαί, ἐξορκούντων δὲ οἱ πρυτάνεις· ἐν Ἀργεῖ
 δὲ ἡ βουλὴ καὶ οἱ ὀγδοήκοντα καὶ αἱ ἀρτῦναι, ἐξορκούν-
 των δὲ οἱ ὀγδοήκοντα· ἐν δὲ Μαντινείᾳ οἱ δημιουργοὶ
 55 καὶ ἡ βουλὴ καὶ αἱ ἄλλαι ἀρχαί, ἐξορκούντων δὲ οἱ θεω-
 ροὶ καὶ οἱ πολέμαρχοι· ἐν δὲ Ἡλιδι οἱ δημιουργοὶ καὶ

structio ad sensum with πόλις. Kirchhoff, St., and v. Herwerden read βούληται. — 39. Αἰγιναίους: the Aeginetan system of coinage was the one most in vogue throughout Greece, and therefore best adapted for use in international transactions. The Aeginetan drachma, also called παχεῖα, was heavier than the Attic, containing, as Hultsch, *Metrol.* p. 192 ff., shows from the weight of coins which have been preserved, 8.3 Attic obols, while the Attic drachma contained six. Poll. ix. 76 and 86 says wrongly that the Aeginetan drachma contained ten Attic obols.

41. τῇ αὐτῆς: Duker for Mss. τῇ αὐτῇ.

46. κατὰ πόλεις: cf. c. 18. 48.

47. ὁμνύντων . . . κατὰ ἱερῶν: cf. Ar.

Ran. 101, ὁμόσαι καθ' ἱερῶν. The ἱερὰ τέλεια are probably the *hostiae maiores*, full-grown victims, which Hdt. i. 183. 8 opposes to τὰ γαληθινά. — 52. αἱ ἔνδημοι ἀρχαί: magistrates whose official functions were confined to the city, and did not, like those of the generals, extend beyond its limits; opp. to ὑπερόριοι ἀρχαί. — ἐξορκούντων: used of the magistrates who preside over the ceremony and administer the oath; also in Hdt. iii. 133. 7; iv. 154. 13. — 53. αἱ ἀρτῦναι: probably as in αἱ ἀρχαί above the office stands for the officials; therefore the reading of the Mss. is not to be changed to οἱ ἀρτῦναι. But little is known of these and the following magistrates. See on c. 37. 5.

οἱ τὰ τέλη ἔχοντες καὶ οἱ ἑξακόσιοι, ἑξορκούντων δὲ οἱ
 δημιουργοὶ καὶ οἱ θεσμοφύλακες. ἀνανεοῦσθαι δὲ τοὺς 10
 ὄρκους Ἀθηναίους μὲν ἰόντας ἐς Ἥλιν καὶ ἐς Μαντίνειαν
 60 καὶ ἐς Ἄργος τριάκοντα ἡμέραις πρὸ Ὀλυμπίων, Ἀργεί-
 οὺς δὲ καὶ Ἡλείους καὶ Μαντινέας ἰόντας Ἀθήναζε δέκα
 ἡμέραις πρὸ Παναθηναίων τῶν μεγάλων. τὰς δὲ ξυν- 11
 θήκας τὰς περὶ τῶν σπονδῶν καὶ τῶν ὄρκων καὶ τῆς
 ξυμμαχίας ἀναγράφαι ἐν στήλῃ λιθίῃ Ἀθηναίους μὲν ἐν
 65 πόλει, Ἀργείους δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ,
 Μαντινέας δὲ ἐν τοῦ Διὸς τῷ ἱερῷ ἐν τῇ ἀγορᾷ· κατα-
 θέντων δὲ καὶ Ὀλυμπίασι στήλην χαλκὴν κοινῇ Ὀλυμπίοις
 τοῖς νυνί. ἐὰν δέ τι δοκῇ ἄμεινον εἶναι ταῖς πόλεσι ταύ- 12
 ταις προσθεῖναι πρὸς τοῖς ξυγκειμένοις, ὃ τι ἂν δόξῃ
 70 ταῖς πόλεσιν ἀπάσαις κοινῇ βουλευομέναις, τοῦτο κύριον
 εἶναι.”

48 Αἱ μὲν σπονδαὶ καὶ ἡ ξυμμαχία οὕτως ἐγένοντο· καὶ 1

60. *τριάκοντα ἡμέραις*: the difference between the thirty days here and the ten days in 61 arises from the fact that the Athenian envoys were to take the oaths in three cities, the others only in Athens. *ἡμέραις* is ‘dat. of degree of difference’ before *πρὸ Ὀλυμπίων*. — *Παναθηναίων*: in the third year of each olympiad. The two festivals were therefore two years apart.

64. *ἐν πόλει*: see on c. 18. 55. — 66. *καταθέντων δὲ καὶ Ὀλυμπίασι*: to be executed by the Eleans as sovereigns and directors of the temple of Zeus and the Olympic festival, but in the name of all the members of the league, *κοινῇ*. — 67. *Ὀλυμπίοις τοῖς νυνί*: “at the Olympic games of this year.” Cf. c. 49. 1.

68. *ἐάν . . . εἶναι*: see App.

48. *The treaty between Athens and Sparta* (c. 18) is, however, not renounced. *The Corinthians refuse to join the Argives in the Athenian alliance, but turn their thoughts again toward the Lacedaemonians.*

1. *ἡ ξυμμαχία*: to correspond to c. 46. 35 (see on c. 27. 2), for *αἱ ξυμμαχίαι* of the Mss. *ἐγένοντο* (not *ἐγένετο*, as in c. 80. 1 and i. 102. 22, *κατέστη*) has for its subj. *αἱ σπονδαὶ καὶ ἡ ξυμμαχία* regarded as a compound subst. of which the pl. *αἱ σπονδαί* is the most important part; accordingly the following *αἱ τῶν Λακεδαιμονίων καὶ Ἀθηναίων* refers grammatically only to *σπονδαί*. Indeed the *ξυμμαχία* (c. 23) of the Lacedaemonians and Athenians was practically if not formally at an end, since both parties had entered into obligations which conflicted with

αἱ τῶν Λακεδαιμονίων καὶ Ἀθηναίων οὐκ ἀπείρηντο
 τούτου ἔνεκα οὐδ' ὑφ' ἐτέρων. Κορίνθιοι δὲ Ἀργείων 2
 ὄντες ξύμμαχοι οὐκ ἐσῆλθον ἐς αὐτάς, (ἀλλὰ καὶ γενο-
 5 μένης πρὸ τούτου Ἡλείοις καὶ Ἀργείοις καὶ Μαντινέυσι
 ξυμμαχίας, τοῖς αὐτοῖς πολεμεῖν καὶ εἰρήνην ἄγειν, οὐ
 ξυνώμοσαν,) ἀρκεῖν δ' ἔφασαν σφίσι τὴν πρώτην γενο-
 μένην ἐπιμαχίαν, ἀλλήλοις βοηθεῖν, ξυνεπιστρατεύειν δὲ
 μηδενί. οἱ μὲν Κορίνθιοι οὕτως ἀπέστησαν τῶν ξυμ- 3

it.—2. οὐκ ἀπείρηντο: the treaty was not renounced, i.e. was not regarded as void.—3. οὐδ' ὑφ' ἐτέρων: not by either party. Equiv. to ὑπ' οὐδετέρων. Cf. ii. 67. 34, τοὺς μηδὲ μεθ' ἐτέρων.

3. Κορίνθιοι δὲ Ἀργείων ὄντες ξύμμαχοι κτέ.: the conduct of the Corinthians is represented as equivocal from the beginning: "although they were allies of the Argives (see c. 31. 25 ff.), they did not join the alliance with the Athenians." To this is added the parenthetical sent., ἀλλὰ καὶ . . . οὐ ξυνώμοσαν (see a similar parenthesis in c. 72. 3 f.). This refers, as explanation and confirmation, to the events recorded in c. 29–31: "for that matter, when the Eleans, Mantineans, and Argives had (at their instigation) made an alliance (see c. 29. 1 f. and 31. 24) the year before (πρὸ τούτου), they had not joined it." (ξυνώμοσαν, aor. in parenthetical clause with the force of plpf.; see on ii. 2. 12. GMT. 19, x. 4; H. 837.) We now learn for the first time that the Eleans and Mantineans had bound themselves to the Argives τοῖς αὐτοῖς πολεμεῖν καὶ εἰρήνην ἄγειν (either when they first became allies of Argos, or by some subsequent agreement of which no mention is made), whereas

the Corinthians, who in c. 31. 25 εὐθὺς μετ' ἐκείνους Ἀργείων ξύμμαχοι ἐγένοντο, had confined themselves, in accordance with their invitation to the Argives (c. 27. 13), to an ἐπιμαχία, ἀλλήλοις βοηθεῖν, ξυνεπιστρατεύειν δὲ μηδενί, i.e. to a defensive alliance. Now they declare themselves contented with this treaty (ἀρκεῖν σφίσι τὴν πρώτην γενομένην ἐπιμαχίαν, which is no other than that mentioned in c. 31. 25 f.), and refuse to join in the new alliance with Athens. This Thuc. regards as a departure from their previous connexions (οὕτως ἀπέστησαν τῶν ξυμμάχων) and a return to their old relations with the Lacedaemonians, πάλιν pointing to a renewal of earlier relations (cf. c. 32. 5).—4. ἀλλὰ καὶ . . . οὐ ξυνώμοσαν: is properly a parenthesis, for ἀρκεῖν δ' ἔφασαν κτέ. must explain οὐκ ἐσῆλθον ἐς αὐτάς, and the fact that they had not joined the Eleans, Argives, and Mantineans in their offensive and defensive alliance is merely introduced as an illustration of the half-heartedness of the Corinthians, but is not of sufficient importance to warrant the further explanation ἀρ' κεῖν δ' ἔφασαν κτέ. (St. and Schütz think ἀρκεῖν δ' ἔφασαν κτέ. explains ξυνώμοσαν, and that there is therefore no parenthesis).

10 μάχων καὶ πρὸς τοὺς Λακεδαιμονίους πάλιν τὴν γνώμην εἶχον.

49 * Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου, οἷς Ἄνδρο- 1
σθένης Ἀρκὰς παγκράτιον τὸ πρῶτον ἐνίκα· καὶ Λακε-
δαιμόνιοι τοῦ ἱεροῦ ὑπὸ Ἡλείων εἵρχθησαν ὥστε μὴ
θύειν μῆδ' ἀγωνίζεσθαι, οὐκ ἐκτίνοντες τὴν δίκην αὐ-
5 τοῖς ἦν ἐν τῷ Ὀλυμπιακῷ νόμῳ Ἡλεῖοι καταδικάσαντο
αὐτῶν, φάσκοντες σφᾶς ἐπὶ Φύρκον τε τείχος ὅπλα ἐπ-
ενεγκεῖν καὶ ἐς Λέπρεον αὐτῶν ὀπλίτας ἐν ταῖς
Ὀλυμπιακαῖς σπονδαῖς ἐσπέμψαι. ἡ δὲ καταδίκη δισχί-
λαι μναὶ ἦσαν, κατὰ τὸν ὀπλίτην ἕκαστον δύο μναί,
10 ὥσπερ ὁ νόμος ἔχει. Λακεδαιμόνιοι δὲ πρέσβεις πέμ- 2
ψαντες ἀντέλεγον μὴ δικαίως σφῶν καταδεδικασθαι, λέ-
γοντες μὴ ἐπηγγέλλθαι πῶ ἐς Λακεδαίμονα τὰς σπονδάς,
ὅτ' ἐσέπεμψαν τοὺς ὀπλίτας. Ἡλεῖοι δὲ τὴν παρ' αὐ- 3
τοῖς ἐκεχειρίαν ἤδη ἔφασαν εἶναι (πρώτοις γὰρ σφίσιν
15 αὐτοῖς ἐπαγγέλλουσι), καὶ ἡσυχάζόντων σφῶν καὶ οὐ

10. πρὸς τοὺς . . . γνώμην εἶχον: see on c. 44. 7 and iii. 25. 10.

49. The Eleans exclude the Lacedaemonians from the Olympic games, on the ground that they had broken the Olympic truce and refused to pay the fine imposed upon them.

2. παγκράτιον: in later times the name of the victor in the stadium is usually the one given. In iii. 8. 5 the kind of contest is not specified. — τὸ πρῶτον: points to subsequent victories of the same man. — 4. δίκην: fine or punishment imposed by judicial sentence. Cf. vi. 29. 5. — 5. ἐν τῷ νόμῳ: see App. — καταδικάσαντο: mid. because they gave sentence in their own case. — 6. σφᾶς: see App. — Φύρκον: Phyreus was a fort near Lepreum not far from the southern border of Tri-

phylia. Paus., iii. 8. 3, gives some details of this attack under King Agis.

— 7. αὐτῶν ὀπλίτας: see App. — ἐν ταῖς σπονδαῖς: temporal, as in 16 below; i. 55. 14; ii. 2. 19; iii. 52. 20. — 9. ἦσαν: agrees with the pred. Cf. i. 10. 30, ὅτι μὲν Μυκῆνας μικρὸν ἦν.

11. καταδεδικασθαι: mid. with subj. αὐτοὺς understood, not pass. — 12. μὴ ἐπηγγέλλθαι πῶ: "that the sacred truce had not yet been proclaimed."

13. τὴν . . . ἐκεχειρίαν: the truce occasioned by the festival. See App. on c. i. 1. — παρ' αὐτοῖς: const. with εἶναι ("it had been already in force in their country"; εἶναι as preterite), stands proleptically with the subst. — 14. πρώτοις γὰρ σφίσιν αὐτοῖς: refers to the Eleans, not (as E. Curtius, *Hermes* 14, p. 131, thinks) to the

προσδεχομένων ὡς ἐν σπονδαῖς, αὐτοὺς λαθεῖν ἀδική-
 σαντας. οἱ δὲ Λακεδαιμόνιοι ὑπελάμβανον οὐ χρεῶν 4
 εἶναι αὐτοὺς ἐπαγγεῖλαι ἔτι ἐς Λακεδαίμονα, εἰ ἀδικεῖν
 γε ἤδη ἐνόμιζον αὐτούς, ἀλλ' οὐχ ὡς νομίζοντας τοῦτο
 20 δρᾶσαι, καὶ ὄπλα οὐδαμῶσε ἔτι αὐτοῖς ἐπενεγκεῖν. Ἡλεῖοι 5
 δὲ τοῦ αὐτοῦ λόγου εἶχοντο, ὡς μὲν οὐκ ἀδικοῦσι μὴ ἂν
 πεισθῆναι, εἰ δὲ βούλονται σφίσι Λέπρεον ἀποδοῦναι,
 τό τε αὐτῶν μέρος ἀφίεναι τοῦ ἀργυρίου καὶ ὃ τῷ θεῷ
 50 γίγνεται αὐτοῖς ὑπὲρ ἐκείνων ἐκτίσειν. ὡς δ' οὐκ ἐς- 1
 ἡκουον, αὖθις τάδε ἠξίου, Λέπρεον μὲν μὴ ἀποδοῦναι,
 εἰ μὴ βούλονται, ἀναβάοντας δὲ ἐπὶ τὸν βωμὸν τοῦ Διὸς
 τοῦ Ὀλυμπίου, ἐπειδὴ προθυμοῦνται χρῆσθαι τῷ ἱερῷ,
 5 ἐπομόσαι ἐναντίον τῶν Ἑλλήνων ἥ μὴν ἀποδώσειν ὅστε-
 ρον τὴν καταδίκη. ὡς δὲ οὐδὲ ταῦτα ἤθελον, Λακεδαι- 2
 μόνιοι μὲν εἶργοντο τοῦ ἱεροῦ, θυσίας καὶ ἀγώνων, καὶ

Lacedaemonians. — 16. λαθεῖν: i.e. before they (the Eleans) knew anything about it.

17. ὑπελάμβανον: replied (took speech against them) as in ὑπολαβὼν εἶπε, ii. 72. 1; iii. 113. 11. — οὐ χρεῶν εἶναι κτέ.: they need not have announced (GMT. 49, 2, n. 3 a) the truce in Sparta if they had been of the opinion that the Lacedaemonians had already transgressed it (by beginning hostilities); but they had not done it (i.e. proclaimed the truce) in this belief at all. For τοῦτο δρᾶσαι, see on i. 5. 11; ii. 49. 22; iii. 40. 21; iv. 59. 6). — 19. οὐχ ὡς νομίζοντες: not as if they thought so, but as if they didn't think so. (Naber, Mnem. 14, p. 320, suggests οὐχ οὕτω νομίζοντες.) — 20. καὶ ὄπλα οὐδαμῶσε ἔτι αὐτοῖς ἐπενεγκεῖν: they (the Lacedaemonians) had not continued hostilities against them after the truce had been announced at Sparta.

21. μὴ ἂν πεισθῆναι: 'the Eleans were still positive that the Lacedaemonians were in the wrong, and said that they would never be persuaded of the contrary' (Jowett). — 23. τό τε αὐτῶν μέρος: the fine of 2000 minae would, if paid, have been divided between the state of Elis and the temple. — γίγνεται: ὀφείλεται, Schol.

50. Still the fear of a disturbance at the games turns out to be unfounded. Fruitless negotiations at Corinth.

3. ἀναβάοντας: a necessary correction for ἀναβάαντες of most Mss. —

4. ἐπειδὴ προθυμοῦνται: since they eagerly desired. — 5. ἐπομόσαι: see App.

7. θυσίας καὶ ἀγώνων: in appos. with τοῦ ἱεροῦ, answering the same purpose as ὥστε with the corresponding infs. in c. 49. 3. These words are not necessary, but are not out of place here (Kr. and St. bracket them

οἱκοι ἔθνον, οἱ δὲ ἄλλοι Ἕλληνες ἐθεώρουν πλὴν Λεπρε-
 ατῶν. ὅμως δὲ οἱ Ἥλειοι δεδιότες μὴ βία θύσωσι, ξὺν 3
 10 ὄπλοις τῶν νεωτέρων φυλακὴν εἶχον· ἦλθον δὲ αὐτοῖς
 καὶ Ἀργεῖοι καὶ Μαντινῆς, χίλιοι ἑκατέρων, καὶ Ἀθη-
 ναίων ἱππῆς, οἱ ἐν Ἀρπίνῃ ὑπέμενον τὴν ἑορτήν. δέος 4
 δ' ἐγένετο τῇ πανηγύρει μέγα μὴ ξὺν ὄπλοις ἔλθωσιν οἱ
 Λακεδαιμόνιοι, ἄλλως τε καὶ ἐπειδὴ καὶ Λίχας ὁ Ἀρκε-
 15 σιλάου, Λακεδαιμόνιος, ἐν τῷ ἀγῶνι ὑπὸ τῶν ῥαβδού-
 χων πληγὰς ἔλαβεν, ὅτι νικῶντος τοῦ ἑαυτοῦ ζεύγους καὶ
 ἀνακηρυχθέντος Βοιωτῶν δημοσίου κατὰ τὴν οὐκ ἔξου-
 σίαν τῆς ἀγωνίσεως, προελθὼν ἐς τὸν ἀγῶνα ἀνέδησε

as an interpolation derived from c. 49. 3). — 8. οἱκοι ἔθνον: for 'participation in the sacrifice at the festival of the Olympian Zeus belonged to the state religion of the Spartans' (Curtius, *Hermes* 14, p. 131). — ἐθεώρουν: "were on the spot and took part in the festival." Cf. c. 18. 4; viii. 10. 2.

9. μὴ βία θύσωσι: "that they would force their way to the sacrifice by arms," aor. — ξὺν ὄπλοις τῶν νεωτέρων: an unusual expression: cum iuuentute armata, with the young men under arms. The simple ξὺν ὄπλοις or ξὺν τοῖς ὄπλοις (cf. 13; ii. 2. 11; 90. 28; iv. 14. 13; vi. 105. 10) freq. denotes arms in actual use, and is practically equiv. to ξὺν ὀπλίταις. Cf. Scott, *Marmion*, i. 20.

The sight of plundering Border spears
 Might justify suspicious fears.

Here the ὄπλα are limited to the νεώτεροι because the rest of the population was just then busy with the festival. — 12. Ἀρπίνῃ: for Ἀργεῖοι of the Mss. is an emendation of Michaelis (Philol. 24, p. 166) adopted by Cl. and St. Harpina, one of the eight towns of the Pisatid (Strab. viii. 32), was situated in the valley of the Alpheus, twenty

stadia above Olympia (Curtius, *Pelopon.* II. p. 50; Bursian, II. p. 287 f.), near enough for protection, and far enough away to avoid disturbing the festival by the sight of arms.

14. Λίχας: the same who appears freq. in the course of the war as a man of some influence. Cf. c. 76. 11; viii. 39. 8, etc. — 15. ῥαβδούχων: the subordinates of the agonothetae or hellanodicae, whose duty was to keep order and correct offenders. Hermann, *Griech. Alt.* II. § 50, note 20.

— 17. Βοιωτῶν δημοσίου: τοῦ δημοσίου τῶν Βοιωτῶν, Schol. Apparently Lichas had the community or state of the Boeotians proclaimed victor. Others take δημοσίου with ζεύγους. — κατὰ τὴν οὐκ ἔξουσίαν: διὰ τὸ μὴ ἐξεῖναι Λακεδαιμονίοις ἀγωνίζεσθαι, Schol. Cf. i. 137. 28, τὴν τῶν γεφυρῶν οὐ διάλυσιν, and c. 35. 6. Lichas had the Boeotians proclaimed victor because he, as a Lacedaemonian, could not take part in the games. He was struck by the beadles because he went upon the course and crowned his charioteer. — 18. ἀγωνίσεως: this word occurs only here in Thuc. and prob. nowhere else in Att. Greek. — ἐς τὸν ἀγῶνα:

- τὸν ἡνίοχον, βουλόμενος δηλῶσαι ὅτι ἑαυτοῦ ἦν τὸ ἄρμα ·
 20 ὥστε πολλῶ δὴ μᾶλλον ἐπεφόβηντο πάντες καὶ ἐδόκει τι
 νέον ἔσεσθαι. οἱ μέντοι Λακεδαιμόνιοι ἡσύχασάν τε καὶ
 ἡ ἑορτὴ αὐτοῖς οὕτω διήλθεν. ἐς δὲ Κόρινθον μετὰ τὰ 5
 Ὀλύμπια Ἀργεῖοί τε καὶ οἱ ξύμμαχοι ἀφίκοντο δεησό-
 μενοι αὐτῶν παρὰ σφᾶς ἐλθεῖν. καὶ Λακεδαιμονίων
 25 πρέσβεις ἔτυχον παρόντες · καὶ πολλῶν λόγων γενομένων
 τέλος οὐδὲν ἐπράχθη, ἀλλὰ σεισμοῦ γενομένου διελύθησαν
 ἕκαστοι ἐπ' οἶκον. καὶ * τὸ θέρος ἐτελεύτα.
 51 Τοῦ δ' ἐπιγιγνομένου χειμῶνος ** Ἑρακλεώταις τοῖς 1
 ἐν Τραχῖνι μάχῃ ἐγένετο πρὸς Αἰνιᾶνας καὶ Δόλοπας
 καὶ Μηλιάς καὶ Θεσσαλῶν τινας · προσοικοῦντα γὰρ τὰ 2
 ἔθνη ταῦτα τῇ πόλει πολέμια ἦν · οὐ γὰρ ἐπ' ἄλλῃ
 5 τινὶ γῇ ἢ τῇ τούτων τὸ χωρίον ἐτειχίσθη. καὶ εὐθύς τε
 καθισταμένη τῇ πόλει ἡναντιοῦντο, ἐς ὅσον ἐδύναντο
 φθείροντες, καὶ τότε τῇ μάχῃ ἐνίκησαν τοὺς Ἑρακλεώ-
 τας, καὶ Ξενάρης ὁ Κνίδιος, Λακεδαιμόνιος, ἄρχων αὐ-
 τῶν ἀπέθανε, διεφθάρησαν δὲ καὶ ἄλλοι τῶν Ἑρακλεω-

upon the course. — ἀνέδησε: ἐστεφά-
 νωσε, Schol. — 20. τι νέον: in the
 sense of the more usual comp. νεώτε-
 ρόν τι, as in i. 132. 25; vii. 86. 22. —
 22. οὕτω διήλθεν: i.e. without any
 further disturbance. αὐτοῖς refers not
 to the Lacedaemonians but the Greeks
 (πάντες, 20) present at Olympia.

26. τέλος: adv. finally. — σεισμοῦ
 γενομένου: cf. c. 45. 20.

51. The Heracleans of Trachis are
 defeated by the neighbouring tribes.

1. Ἑρακλεώταις: Heraclea in Tra-
 chis was founded in 426 B.C. See iii.
 92. — 3. Μηλιάς: see App.

3. προσοικοῦντα: in pred. position,
 gives the reason for πολέμια ἦν. Be-
 ing neighbours of the Heracleans they

felt that the town was dangerous to
 them. The same idea is expressed by
 ὧν ἐπὶ τῇ γῇ ἐκτίζετο, iii. 93. 7, where
 the foundation of Heraclea is de-
 scribed. — 5. ἐτειχίσθη: τευχίζειν of
 the fortified settlement, as in iii. 92.
 24. — 6. καθισταμένη: pass. like καθί-
 στασθαι, iii. 92. 14. — 7. φθείροντες:
 denotes continued destructive action.
 Cf. ἔφθειρον, iii. 93. 8. — ἐνίκησαν:
 aor., expressing the momentary re-
 sult without regard to further conse-
 quences. See on i. 29. 19. — 8. Κνί-
 διος: gen. of Κνίδης. Cf. iv. 107. 11,
 Γοάξιος. Meineke (Hermes 3, p. 363)
 suggests Κνιδίου. The name is un-
 certain. Xenares is doubtless the
 ephor of c. 36. 7.

10 τῶν. καὶ ὁ χειμὼν ἐτελεύτα, καὶ δωδέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

52 Τοῦ δ' * ἐπιγιγνομένου θέρους εὐθὺς ἀρχομένου τὴν 1
Ἡράκλειαν, ὡς μετὰ τὴν μάχην κακῶς ἐφθείρετο, Βοιωτοὶ παρέλαβον, καὶ Ἡγησιππίδαν τὸν Λακεδαιμόνιον ὡς οὐ καλῶς ἄρχοντα ἐξέπεμψαν. δέισαντες δὲ παρέλαβον 5 τὸ χωρίον μὴ Λακεδαιμονίων τὰ κατὰ Πελοπόννησον θορυβουμένων Ἀθηναῖοι λάβωσι· Λακεδαιμόνιοι μέντοι ὠργίζοντο αὐτοῖς.

Καὶ τοῦ αὐτοῦ θέρους Ἀλκιβιάδης ὁ Κλεινίου, στρα- 2
τηγὸς ὢν Ἀθηναίων, Ἀργείων καὶ τῶν συμμαχῶν συμ-
10 πρασσόντων ἐλθὼν ἐς Πελοπόννησον μετ' ὀλίγων Ἀθηναίων ὀπλιτῶν καὶ τοξοτῶν, καὶ τῶν αὐτόθεν συμμαχῶν παραλαβὼν τά τε ἄλλα ξυγκαθίστη περὶ τὴν ξυμμαχίαν διαπορευόμενος Πελοπόννησον τῇ στρατιᾷ, καὶ Πατρείας τε τείχῃ καθεῖναι ἔπεισεν ἐς θάλασσαν καὶ αὐτὸς ἔτερον

52. *The Boeotians take possession of Heraclea to protect it against the Athenians. Alcibiades, acting in concert with the Argives and their allies, tries to increase the power of the confederacy in Peloponnesus.*

2. ἐφθείρετο: i.e. by its hostile neighbours. Cf. c. 51. 7.—3. παρέλαβον: i.e. in a friendly way, for protection (not κατέλαβον); but the Lacedaemonians regarded it differently.—4. ὡς οὐ καλῶς ἄρχοντα: about the misconduct of the Lacedaemonian governors in Heraclea complaints were made as early as iii. 93. 15, χαλεπῶς τε καὶ ἔστιν ἂν οὐ καλῶς ἐξηγούμενοι (sc. τῶν Λακεδαιμονίων οἱ ἀφικνούμενοι).—5. Λακεδαιμονίων τὰ κατὰ Πελοπόννησον θορυβουμένων: "since the Lacedaemonians had their hands full with Peloponnesian affairs just then" (pres.).

8. Ἀλκιβιάδης: on his position and conduct at this time, see Müller-Strübing, *Aristoph. und die hist. Krit.* p. 398 f.—11. τῶν αὐτόθεν (ἀπὸ Πελοποννήσου, Schol.) συμμαχῶν: part. gen. with παραλαβὼν, as in iv. 80. 7 with ἐκπέμψαι.—12. περὶ τὴν ξυμμαχίαν: he made the arrangements required by the treaty of c. 47.—13. Πατρείας: Patrae, now Patras. On the importance of its position at the entrance of the Gulf of Corinth, see Curtius, *Peloponnes*. I. p. 434 ff. Hertzberg, *Alcibiades*, p. 101, shows the importance of this expedition.—14. τὰ τείχῃ καθεῖναι . . . ἐς θάλασσαν: i.e. μακρὰ τείχῃ ἐς θάλασσαν οἰκοδομεῖν acc. to a regular principle of Athenian policy, to make the town accessible from the sea. See on i. 103. 14.—ἕτερον (sc. τείχος) ταίχισαι: cf. i. 90. 7; 91. 3.—15. τῷ Ῥίῳ τῷ Ἀχαικῷ:

15 διανοεῖτο τειχίσαι ἐπὶ τῷ Ῥίῳ τῷ Ἀχαικῷ. Κορίνθιοι δὲ καὶ Σικυνῶνιοι καὶ οἷς ἦν ἐν βλάβῃ τειχισθὲν βοηθήσαντες διεκώλυσαν.

53 Τοῦ δ' αὐτοῦ θέρους Ἐπιδαυρίοις καὶ Ἀργείοις 1 πόλεμος ἐγένετο, προφάσει μὲν περὶ τοῦ θύματος τοῦ Ἀπόλλωνος τοῦ Πυθαέως, ὃ δέον ἀπαγαγεῖν οὐκ ἀπέμπεον ὑπὲρ βοταμίων Ἐπιδάυριοι· κυριώτατοι δὲ τοῦ 5 ἱεροῦ ἦσαν Ἀργεῖοι· ἐδόκει δὲ καὶ ἄνευ τῆς αἰτίας τὴν Ἐπίδαυρον τῷ τε Ἀλκιβιάδῃ καὶ τοῖς Ἀργείοις προσλαβεῖν, ἣν δύνωνται, τῆς τε Κορίνθου ἕνεκα ἡσυχίας καὶ

a low point of land on the coast of Achaëa. On the opposite side of the gulf is a similar cape called τὸ Ῥίον τὸ Μολυκρινόν. Cf. ii. 84. 29; 86. 6 and 11.—16. οἷς ἦν ἐν βλάβῃ τειχισθέν: (sc. τὸ Ῥίον) "those to whom the fortification of Rhium by the Athenians was injurious" (because they would then have entire control of the entrance to the Gulf of Corinth). The const. is like i. 100. 16 f., οἷς πολέμιον ἦν τὸ χωρίον κτιζόμενον. ἐν βλάβῃ is a periphrasis for the adj. Cf. ἐν ἡδονῇ, Hdt. iv. 139. 8; vii. 15. 11.

53. *The Argives acting under the advice of Alcibiades make war against the Epidaurians.*

2. προφάσει: the dat. (here and in vi. 76. 5) and the acc. (in c. 80. 17; iii. 111. 2; vi. 33. 9) are used by Thuc. with the same signification.—θύματος: a rare word, corresponding to the Dor. σύματος in c. 77. 11.—3. τοῦ Πυθαέως: from nom. Πυθαεύς, used by Paus. ii. 24. 1, who says of the inhabitants of Hermione, ii. 35. 2, τὸ τοῦ Πυθαέως ὄνομα μεμαθήκασιν παρὰ Ἀργείων (the uncontracted form is retained after the analogy of Μηλιάς, iv. 100. 2). Prob. the temple of Apollo Pythae-

us is meant, which was the only building left standing by the Argives when they destroyed Asine, acc. to Paus. ii. 36. 5. Perhaps the Epidaurians, even though the Argives were κυριώτατοι τοῦ ἱεροῦ, claimed a share in the use of the lands of the temple for pasturage or similar purposes, and the expression ὑπὲρ βοταμίων, which does not occur elsewhere, may refer to this. (St. writes ὑπὲρ βοτανῶν and cites Plat. Rep. 401 b, pro pascuis. παραποταμίων, which Poppo took from inferior Mss., is still more difficult to explain.)—δέον: acc. abs., equiv. to εἶδει. When they ought to have (but did not).—ἀπαγαγεῖν: pay. Cf. Ar. Vesp. 707, τὸν φόρον ἀπάγουσιν; Xen. Cyr. ii. 4. 12.—5. ἐδόκει: "it was their opinion," "they favoured the plan." Cf. iii. 30. 2; iv. 71. 6.—καὶ ἄνευ τῆς αἰτίας: "even apart from the above-mentioned ground of complaint."—6. προσλαβεῖν: i.e. to force them to join the Argive alliance. Cf. i. 35. 14; iii. 13. 31.—7. τῆς τε Κορίνθου ἕνεκα ἡσυχίας καὶ . . . βραχυτέραν εἶσεσθαι τὴν βοήθειαν: the first reason is expressed by ἕνεκα ἡσυχίας: "in order to keep Corinth quiet" (which was now in a position of doubtful

ἐκ τῆς Αἰγίνης βραχυτέραν ἔσεσθαι τὴν βοήθειαν ἢ
 Σκύλλαιον περιπλεῖν τοῖς Ἀθηναίοις. παρεσκευάζοντο
 10 οὖν οἱ Ἀργεῖοι ὥς αὐτοὶ ἐς τὴν Ἐπίδαυρον διὰ τοῦ
 54 θύματος τὴν ἔσπραξιν ἐσβαλοῦντες. ἐξεσράτευσαν δὲ 1
 καὶ οἱ Λακεδαιμόνιοι κατὰ τοὺς αὐτοὺς χρόνους πανδη-
 μεὶ ἐς Λεῦκτρα τῆς ἐαυτῶν μεθορίας πρὸς τὸ Λύκαιον,
 Ἄγιδος τοῦ Ἀρχιδάμου βασιλέως ἡγουμένου· ἦδαι δὲ
 5 οὐδεὶς ὅποι στρατεύουσιν, οὐδὲ αἱ πόλεις ἐξ ὧν ἐπέμ-
 φθησαν. ὥς δ' αὐτοῖς τὰ διαβατήρια θυομένοις οὐ 2
 προухώρει, αὐτοὶ τε ἀπῆλθον ἐπ' οἴκου * καὶ τοῖς ξυμ-
 μάχοις περιήγγειλαν μετὰ τὸν μέλλοντα (Καρνεῖος δ'

friendship toward Argos; cf. c. 48. § 2); the second by the acc. and fut. inf. which is still under the influence of ἐδόκει: "and the Athenians (they thought) would be able to bring aid to Argos more quickly by way of Aegina (if they could march through the Epidaurian territory) than if they were obliged to sail around Scyllaeum." — 8. ἡ περιπλεῖν: a loose const. caused by attraction of the preceding inf. περιπλεῖν stands as the subj. of ἔσεσθαι which is to be supplied from the preceding line: "than (it would be) to sail round," etc. We should naturally expect a cond. clause after ἢ. Cf. iv. 66. 15, καὶ νομίζοντες ἐλάσσω σφίσι τὸν κίνδυνον ἢ τοὺς ἐκπεσόντας ὑπὸ σφῶν κατελθεῖν. — 9. Σκύλλαιον: Scyllaeum, a promontory between Hermione and Troezen. — 10. αὐτοὶ: sponte. They did not wish the influence of Alcibiades to be observed; and therefore they mentioned only one reason for hostilities, that they must collect the arrears of sacrifice. — διὰ τοῦ θύματος τὴν ἔσπραξιν: on the position of the words, see on i. 32. 8; iii. 46. 19.

54. A demonstration of the Lacedae-

monians against Argos and for the assistance of Epidaurus is without result.

3. Λεῦκτρα: can be only the Arcadian Leuctra, since it is described as πρὸς τὸ Λύκαιον (another Leuctra was in Laconia, near the mouth of the Pamisus). At this time the Lacedaemonians counted it among their possessions, although it was situated in the μεθορία, and they wished to cross the border from this point. It afterwards belonged to the territory of Megalopolis. See Curtius, *Pelopon.* I. p. 293 and p. 336, note 9. — 5. αἱ πόλεις: αἱ Λακωνικαί, Schol., doubtless correctly. At first only the perioeci were called out (πανδημεὶ, 2). καὶ τοῖς ξυμμάχοις περιήγγειλαν, 7, applies only to the later campaign.

6. τὰ διαβατήρια: sc. ἱερά. Cf. c. 116. 3. The sacrifice offered to Zeus by the Spartan kings before crossing the border; freq. in Xen. *Hell.* (iii. 4. 3; iv. 7. 2; v. 3. 14; 4. 37 and 47), who describes it, *de Rep. Lac.* 13. 2 ff. — 7. προухώρει: cf. Xen. *Hell.* iii. 4. 3, ἐξῆλθε. Elsewhere in Thuc., c. 55. 15 and c. 116. 3, and Xen. *Il. cc.*, ἐγένετο. — 8. μετὰ τὸν μέλλοντα: sc. μήνα. The Laconian month *Karneios* corre-

ἦν μὴν, ἱερομηνία Δωριεῦσι) παρασκευάζεσθαι ὥς στρα-
 10 τευσομένους. Ἀργεῖοι δ' ἀναχωρησάντων αὐτῶν τοῦ πρὸ 3
 τοῦ Καρνείου μηνὸς ἐξελθόντες τετράδι φθίνοντος, καὶ
 ἄγοντες τὴν ἡμέραν ταύτην πάντα τὸν χρόνον, ἐσέβαλον
 ἐς τὴν Ἐπιδαυρίαν καὶ ἐδήουν. Ἐπιδαυριοὶ δὲ τοὺς
 ξυμμάχους ἐπεκαλοῦντο. ὦν τινες οἱ μὲν τὸν μῆνα προ- 4
 15 φασίσαντο, οἱ δὲ καὶ ἐς μεθορίαν τῆς Ἐπιδαυρίας ἐλ-
 55 θόντες ἡσύχαζον. καὶ καθ' ὃν χρόνον ἐν τῇ Ἐπιδαύρῳ 1
 οἱ Ἀργεῖοι ἦσαν, ἐς Μαντίνειαν πρεσβεῖαι ἀπὸ τῶν πόλεων
 ξυνῆλθον, Ἀθηναίων παρακαλεσάντων. καὶ γιγνομένων
 λόγων Εὐφαιμίδας ὁ Κορώβιος οὐκ ἔφη τοὺς λόγους τοῖς
 5 ἔργοις ὁμολογεῖν. σφεῖς μὲν γὰρ περὶ εἰρήνης ξυγκαθῆ-

sponds to the Att. *Μεταγχειτινιών* as the second month of summer, nearly our August. — 9. *ἱερομηνία*: see App.

11. *τετράδι φθίνοντος*: i.e. on the 27th of the month. — 12. *ἄγοντες τὴν ἡμέραν ταύτην πάντα τὸν χρόνον*: with this punctuation (comma after *πάντα τὸν χρόνον*, not before), which is that adopted by Bekker, Grote, VI. p. 336, explains: 'keeping that day during the whole time'; i.e. they called every day the 27th as long as they were in Epidaurian territory, and in that way postponed the following month as long as they pleased. Madvig (*Advv. Critt.* I. p. 324) gives the same explanation: Argivi fraude minime sane subtili utentes, ne mense Carneο, ut adversarii, quiescere cogerentur, per totum tempus unum diem se agere finxerunt eodemque omnes numero nomineque signarunt, *τριακάδα* [rather *τετράδα*] *φθίνοντος* mensis qui Carneum praecedebat appellantes. He compares with this a similar trick told of Alexander by Plut. *Alex.* 16.

Grote reminds us that the Argives once tried a similar trick against the Lacedaemonians. Cf. Xen. *Hell.* iv. 7. 1 f. (Schütz, *Ztschr. für d. Gymn. Wesen* 1, 31, p. 258, thinks it means "marching this day all the time," i.e. 'they employed the whole day in marching.')

14. *τινες οἱ μὲν*: Kr. explains this by saying that *τινες* shows that *οἱ μὲν* . . . *οἱ δέ* do not include all the allies, some of whom may actually have come. This seems prob. from c. 55. 6, *τοὺς δ' Ἐπιδαυρίους καὶ τοὺς ξυμμάχους*. (Cl. explains *τινες οἱ μὲν* as equiv. to *οἱ μὲν τινες*, but suggests that *οἱ μὲν* may be a copyist's addition.)

55. A conference held at Mantinea. The war between Argos and Epidaurus is intermitted at the suggestion of the Corinthians, but is presently renewed.

2. *ἀπὸ τῶν πόλεων*: primarily from the allied cities (c. 47); but the narrative shows that envoys from other places, or at any rate from Corinth, were present. — 3. *παρακαλεσάντων*: used esp. of invitations to allies. Cf. i. 67. 3; v. 17. 17; 27. 3. — 5. *ὁμολο-*

σθαι, τοὺς δ' Ἐπιδαυρίους καὶ τοὺς ξυμμάχους καὶ τοὺς Ἀργείους μεθ' ὅπλων ἀντιτετάχθαι· διαλυῖσαι οὖν πρῶτον χρῆναι ἐφ' ἑκατέρων ἐλθόντας τὰ στρατόπεδα, καὶ οὕτω πάλιν λέγειν περὶ τῆς εἰρήνης. καὶ πεισθέντες ὥχοντο 2
 10 καὶ τοὺς Ἀργείους ἀπήγαγον ἐκ τῆς Ἐπιδαυρίας. ὕστερον δὲ ἐς τὸ αὐτὸ ξυνελθόντες οὐδ' ὥς ἐδυνήθησαν ξυμβῆναι, ἀλλ' οἱ Ἀργεῖοι πάλιν ἐς τὴν Ἐπιδαυρίαν ἐσέβαλον καὶ ἐδήρουν. ἐξεστράτευσαν δὲ καὶ οἱ Λακεδαιμόνιοι ἐς 3
 15 Καρύας· καὶ ὥς οὐδ' ἐνταῦθα τὰ διαβατήρια αὐτοῖς ἐγένετο, ἐπανεχώρησαν. Ἀργεῖοι δὲ τεμόντες τῆς Ἐπι- 4
 14 δαυρίας ὥς τὸ τρίτον μέρος ἀπῆλθον ἐπ' οἶκον. καὶ Ἀθηναίων αὐτοῖς χίλιοι ἐβοήθησαν ὀπλίται καὶ Ἀλκιβιάδης στρατηγός, πυθόμενοι [δὲ] τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι, καὶ ὥς οὐδὲν ἔτι αὐτῶν ἔδει, ἀπῆλθον. καὶ τὸ 20
 20 θέρος οὕτω διήλθεν.

γίν: only here in figurative sense, agree, correspond; elsewhere used of persons, come to an agreement. — 8. ἐφ' ἑκατέρων ἐλθόντας: St. (followed by Cl. and v. Herwerden) for ἀφ' ἑκατέρων of Mss. Euphamidas calls upon the envoys present to go to the camps of the two hostile parties and bring about a cessation of hostilities (διαλύσαι). — καὶ οὕτω: "and when that had been accomplished." See on c. 38. 5. — 9. πάλιν λέγειν: "they might renew their conference."

9. πεισθέντες: sc. the envoys. (Cl. says: 'the envoys of both parties, who had agreed to this.' Perhaps rather the envoys present at Mantinea, whose influence would certainly suffice to effect a truce.) — 10. ἀπήγαγον: they induced them to depart. Cf. iii. 36. 3; v. 35. 21. — 11. οὐδ' ὥς ἐδυνήθησαν ξυμβῆναι: refers esp. to those engaged in the war, i.e. the Argives and Epidaurians.

14. Καρύας: Caryae, on the road from Sparta to Tegea. In early times it was a canton of the Tegeans, later a town of the Perioeci. It lay near the present Arachova. Curtius, *Pelopon.* I. p. 261. — 15. ἐγένετο: see on c. 54. 7.

16. ὥς τὸ τρίτον μέρος: ὥς with numerals denotes that they are only to be taken approximately, as in iv. 31. 8, ὥς τριάκοντα. — 17. ἐβοήθησαν: aor., corresponds to our plpf., as in c. 48. 7, ξυνώμοσαν. Opp. to this and completing the account, stand the words καὶ ὥς . . . ἀπῆλθον: "as soon as they heard that the Lacedaemonians had marched out, they hastened to take the field, and now that they were no longer needed, they went home." — 18. πυθόμενοι [δὲ] τοὺς Λακεδαιμονίους: see App. — 19. ὥς οὐδὲν ἔτι αὐτῶν ἔδει: intimates briefly that they had also heard of the departure of the Lacedaemonians. —

- 56 * Τοῦ δ' ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι λα- 1
 θόντες Ἀθηναίους φρουρούς τε τριακοσίους καὶ Ἀγη-
 σιππίδαν ἄρχοντα κατὰ θάλασσαν ἐς Ἐπίδauρον ἐσέπεμ-
 ψαν. Ἀργεῖοι δ' ἐλθόντες παρ' Ἀθηναίους ἐπεκάλουν 2
 5 ὅτι, γεγραμμένον ἐν ταῖς σπονδαῖς διὰ τῆς ἐαυτῶν ἐκά-
 στους μὴ εἶν πολεμίους διέναι, εἴσειαν κατὰ θάλασσαν
 παραπλευσαι· καὶ εἰ μὴ κἀκέينو ἐς Πύλον κομιούσιν ἐπὶ
 Λακεδαιμονίους τοὺς Μεσσηνίους καὶ Εἰλωτας, ἀδική-
 σεσθαι αὐτοί. Ἀθηναῖοι δὲ Ἀλκιβιάδου πείσαντος τῇ μὲν 3
 10 Λακωνικῇ στήλῃ ὑπέγραψαν ὅτι οὐκ ἐνέμειναν οἱ Λακε-
 δαιμόνιοι τοῖς ὄρκοις, ἐς δὲ Πύλον ἐκόμισαν τοὺς ἐκ
 Κρανίων Εἰλωτας λήξεσθαι, τὰ δ' ἄλλα ἡσύχαζον. τὸν 4
 δὲ χειμῶνα τοῦτον πολεμούντων Ἀργείων καὶ Ἐπιδau-

20. οὕτω διήλθεν: Müller-Strübing, *Aristoph. und die hist. Krit.* p. 400, note, thinks this expression intimates that the summer had been uneventful. But διελθεῖν is so freq. used by Thuc. to denote the passage of time (cf. i. 82. 12; iv. 115. 1; v. 20. 3; 50. 22), that no special signification should be attached to it here.

56. *The Lacedaemonians send a garrison to Epidaurus. The Athenians bring Helots to Pylos to plunder Laconia. The Argives make an unsuccessful attack upon Epidaurus.*

1. λαθόντες Ἀθηναίους: their ships were doubtless on guard in the Gulf of Argos. These words express the opinion referred to in c. 47. 31, that the sea was under the rule of Athens, — 2. Ἀγησιππίδαν: prob. the same whose name is given in Att. form, Ἡγησιππίδαν, in c. 52. 3.

5. γεγραμμένον: acc. abs. of the impers. verb like εἰρημένον in c. 30. 9; 39. 12. G. 278, 2; H. 973. — διὰ τῆς ἐαυτῶν: with intentional omission of γῆς of c. 47. 30. See on c. 47. 31 and

Grote VI. c. 56, p. 340. — ἐν ταῖς σπονδαῖς: const. with γεγραμμένον. σπονδαί, *treaty*, is here used to mean the written document. — ἐκάστους: corresponding to ὧν ἀν ἄρχωσιν ἕκαστοι, c. 47. 31. — 7. κομιούσιν: *transfer*, see to the transportation of. Cf. c. 35. 26. — 8. τοὺς Μεσσηνίους καὶ Εἰλωτας: cf. c. 35. 27. — ἀδικήσεσθαι: in pass. signification occurs also in vi. 87. 17.

10. τῇ . . . Λακωνικῇ στήλῃ: ἦν ἔστησαν οἱ Ἀθηναῖοι ἔχουσαν τὰς Λακωνικὰς σπονδὰς, Schol. On the Acropolis. See c. 23. 23. — ὑπέγραψαν: this did not officially put an end to the peace with Sparta, but prepared the way for war by showing that the Athenians no longer considered themselves bound by the treaty. — 12. ἐκ Κρανίων: on the island of Cephallenia, where they had given them a home. See c. 35. § 7. — λήξεσθαι: for the simple inf. expressing purpose, cf. c. 2. 11, περιπλεῖν; ii. 84. 25, κατέστησαν τρέπεσθαι; vi. 16. 33. GMT. 97; H. 951.

ρίων μάχη μὲν οὐδεμία ἐγένετο ἐκ παρασκευῆς, ἐνέδραι
 15 δὲ καὶ καταδρομαί, ἐν αἷς ὡς τύχοιεν ἐκατέρων τινὲς
 διεφθείροντο. καὶ τελευτῶντος τοῦ χειμῶνος πρὸς ἔαρ
 ἤδη κλίμακας ἔχοντες οἱ Ἀργεῖοι ἦλθον ἐπὶ τὴν Ἐπίδαν-
 ρον ὡς ἐρήμου οὔσης διὰ τὸν πόλεμον βία αἰρήσοντες.
 καὶ ἄπρακτοι ἀπῆλθον. καὶ ὁ χειμὼν ἐτελεύτα, * καὶ
 20 τρίτον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.

57 Τοῦ δ' ἐπιγιγνομένου θέρους ** μεσοῦντος Λακε- 1
 δαιμόνιοι, ὡς αὐτοῖς οἷ τε Ἐπιδαῦριοι ξύμμαχοι ὄντες ἐτα-
 λαιπύρουν καὶ τᾶλλα ἐν τῇ Πελοποννήσῳ τὰ μὲν ἀφει-
 στήκει, τὰ δ' οὐ καλῶς εἶχε, νομίσαντες, εἰ μὴ προκατα-
 5 λήψονται ἐν τάχει, ἐπὶ πλέον χωρήσεσθαι αὐτά, ἐστρά-
 τευον αὐτοὶ καὶ οἱ Εἰλωτες πανδημεὶ ἐπ' Ἄργος· ἡγείτο
 δὲ Ἄγισ ὁ Ἀρχιδάμου, Λακεδαιμονίων βασιλεύς. ξυν- 2
 εστράτευον δ' αὐτοῖς Τεγεᾶται καὶ ὅσοι ἄλλοι Ἀρκάδων

14. ἐκ παρασκευῆς: ἐκ φανεῆς πα-
 ρατάξεως, Schol. Cf. iv. 94. 4.—15.
 ὡς τύχοιεν, διεφθείροντο: impf. after
 the opt. of the cond. rel. sent. in gen-
 eral supposition. So ii. 4. 3, τὰς προσβο-
 λὰς ἧ προσπίπτουσιν ἀπεωθοῦντο. GMT.
 62; H. 914, B, (2).

16. πρὸς ἔαρ ἤδη: see on c. 17. 7;
 i. 30. 20.—18. ὡς ἐρήμου οὔσης κτέ.:
 in the belief that since the place was
 stripped of its defenders by the war they
 would take it by storm. On the use of
 the gen. abs., see GMT. 110, 1, n. 5;
 H. 972 d. ὡς belongs with αἰρήσοντες,
 but also affects ἐρήμου οὔσης.

57. The next summer (418 B.C.) the
 Lacedaemonians and their allies take
 the field with a great armament against
 Argos.

2. αὐτοῖς: dat. as in c. 3. 21.—3.
 τᾶλλα: the other states. τὰ μὲν and τὰ
 δὲ distribute the preceding τᾶλλα
 (part. appos. G. 137, n. 2; H. 624 d),

so that οὐ καλῶς εἶχε must be taken as
 referring to their disaffection. On the
 other hand, αὐτά, 5, refers, not to the
 separate states, but to the general
 condition of things, acc. to the usage
 of i. 1. 10. See on c. 27. 3.—4. προ-
 καταλήψονται: abs. here, as in iii. 2.
 15; 3. 9. and 46. 25: "take measures
 of precaution" (Jowett). On the
 various uses of προκαταλαμβάνειν, see
 on i. 57. 15. (Herbst, Philol. 24, p. 626,
 defends the reading of inferior Mss.
 καταλήψονται.)—5. ἐπὶ πλέον χωρή-
 σεσθαι: would go further, as in vii. 50.
 19, ἐπὶ τὸ βέλτιον.—ἐστράτευον ἐπ'
 Ἄργος: in a general way, they took the
 field against Argos. Since the Boeo-
 tians and Corinthians chose Phlius as
 the place in which their contingents
 were to unite (10, ἐς Φλιούντα ξυνελέ-
 γοντο), Agis also marched in that
 direction.

8. ὅσοι ἄλλοι: i.e. the Heraeans

Λακεδαιμονίοις ξύμμαχοι ἦσαν. οἱ δ' ἐκ τῆς ἄλλης Πε-
 10 λοποννήσου ξύμμαχοι καὶ οἱ ἔξωθεν ἐς Φλιούντα ξυν-
 ἐλέγοντο, Βοιωτοὶ μὲν πεντακισχίλιοι ὀπλῖται καὶ τοσοῦ-
 τοι ψιλοὶ καὶ ἱππῆς πεντακόσιοι καὶ ἄμιπποι ἴσοι, Κορίν-
 θιοι δὲ δισχίλιοι ὀπλῖται, οἱ δ' ἄλλοι ὡς ἕκαστοι, Φλιά-
 σιοι δὲ πανστρατιᾷ, ὅτι ἐν τῇ ἐκείνων ἦν τὸ στράτευμα.
 58 Ἀργεῖοι δὲ προαισθόμενοι τό τε πρῶτον τὴν παρασκευὴν 1
 τῶν Λακεδαιμονίων, καὶ ἐπειδὴ ἐς τὸν Φλιούντα βου-
 λόμενοι τοῖς ἄλλοις προσμῖξαι ἐχώρουν, τότε δὴ ἐξεστρά-
 τευσαν καὶ αὐτοί· ἐβοήθησαν δ' αὐτοῖς καὶ Μαντινῆς
 5 ἔχοντες τοὺς σφετέρους ξυμμάχους καὶ Ἡλείων τρισχίλιοι
 ὀπλῖται· καὶ προϊόντες ἀπαντῶσι τοῖς Λακεδαιμονίοις 2
 ἐν Μεθυδρίῳ τῆς Ἀρκαδίας. καὶ καταλαμβάνουσιν ἐκά-
 τεροι λόφον· καὶ οἱ μὲν Ἀργεῖοι ὡς μεμονωμένοι τοῖς
 Λακεδαιμονίοις παρεσκευάζοντο μάχεσθαι, ὁ δὲ Ἅγαις

and Maenaliens. Cf. c. 67. 7. — 10. Φλι-
 ούντα: see Bursian, II. p. 35, note 5.
 See App. — 12. ἄμιπποι: (cf. Xen.
Hell. vii. 5. 24, ἀμῖππους πεζοὺς) 'foot-
 soldiers, who being attached each to
 a horseman (which is to be inferred
 from ἴσοι), accompanied him on foot
 or, as occasion demanded, sprang
 upon his horse' (Kr.); 'foot-soldiers
 who ran alongside with the horsemen'
 (Grote). In Thuc. and Xen. a Boeo-
 tian custom. Caes., *Bell. Gall.* i. 48.
 5, ascribes the same custom to the
 Germans of Ariovistus; there we find
 totidem, as here ἴσοι.

58. *The Argives march out to meet
 them. The Lacedaemonians effect a
 union with their allies at Phlius, after
 which they advance in three divisions by
 three roads into the plain of Argos.*

1. Ἀργεῖοι δὲ προαισθόμενοι... ἐχώ-
 ρουν, τότε δὴ κτέ.: Ἀργεῖοι προαισθό-
 μενοι τὴν τε πρώτην τῶν Λακεδαιμονίων

παρασκευὴν καὶ αὐτοὶ προσχωροῦντας
 τοὺς Λακεδαιμονίους ἐπὶ Φλιούντος ὑπὲρ
 τοῦ τοῖς ἰδίοις συμμῖξαι συμμαχοῖς, Schol.
 Two members of a period are con-
 nected, of which one is expressed by
 a partic., while the other begins with
 ἐπειδὴ and ends with a finite verb. Cf.
 c. 44. § 1. See App. — 3. προσμῖξαι:
 see App. — 4. ἐβοήθησαν δ' αὐτοῖς...
 τρισχίλιοι ὀπλῖται: inserted paren-
 thetically, so that the story begins
 again with καὶ προϊόντες. ἐβοήθησαν
 has therefore the force of the plpf.,
had joined them. See on c. 48. 3 and
 ii. 2. 12.

7. Μεθυδρίῳ: Methydrum in the
 highlands of Arcadia, at the junction
 of the brooks which form the Ladon.
 Curtius, *Pelopon.* I. p. 306 ff. Hence
 the name. The Lacedaemonians had
 turned considerably toward the west
 in order to avoid Mantinea. ἐν Με-
 θυδρίῳ as in c. 55. 1, ἐν τῇ Ἐπιδαύρῳ.

- 10 τῆς νυκτὸς ἀναστήσας τὸν στρατὸν καὶ λαθὼν ἐπορεύετο
 ἐς Φλιοῦντα παρὰ τοὺς ἄλλους ξυμμάχους. καὶ οἱ Ἀρ-
 γεῖοι αἰσθόμενοι ἅμα ἔω ἐχώρουν, πρῶτον μὲν ἐς Ἀρ- 3
 γος, ἔπειτα ἥ προσεδέχοντο τοὺς Λακεδαιμονίους μετὰ
 τῶν ξυμμάχων καταβήσεσθαι, τὴν κατὰ Νεμέαν ὁδόν.
- 15 Ἄγεις δὲ ταύτην μὲν ἣν προσεδέχοντο οὐκ ἐτράπετο, παρ- 4
 αλλεΐλας δὲ τοῖς Λακεδαιμονίοις καὶ Ἀρκάσι καὶ Ἐπι-
 δαυρίοις ἄλλην ἐχώρησε χαλεπὴν καὶ κατέβη ἐς τὸ Ἀρ-
 γείων πεδῖον· καὶ Κορίνθιοι καὶ Πελληνῆς καὶ Φλιά-
 σιοι ὄρθιον ἐτέραν ἐπορεύοντο· τοῖς δὲ Βοιωτοῖς καὶ
- 20 Μεγαρεῦσι καὶ Σικυνωνίοις εἴρητο τὴν ἐπὶ Νεμέας ὁδὸν
 καταβαίνειν, ἥ οἱ Ἀργεῖοι ἐκάθηντο, ὅπως εἰ οἱ Ἀργεῖοι
 ἐπὶ σφᾶς ἰόντες ἐς τὸ πεδῖον βοηθοῖεν, ἐφεπόμενοι τοῖς
 ἵπποις χρώντο. καὶ ὁ μὲν οὕτω διατάξας καὶ ἐσβαλὼν ἐς 5

— 10. ἐπορεύετο: impf. *he set out* in a northerly direction through Orchomenus and Alea.—12. ἐχώρουν: also impf.; therefore ἐς Ἀργος: “on the road to Argos.” From this road they then turned more to the north toward Nemea, which lies between Argos and Phlius, but near Phlius.

13. ἔπειτα: without δέ. Cf. c. 7. 1.

15. ταύτην οὐκ ἐτράπετο: the acc. as in iii. 24. 1, ἐχώρουν τὴν ἐς Θήβας φέρουσαν ὁδόν, νομίζοντες ἡκιστα σφᾶς ταύτην αὐτοὺς ὑποτοπῆσαι τραπέσθαι. This is continued by the same case in the rel. clause (Cobet, Mnem. 14, p. 11, rejects ἣν προσεδέχοντο).—16. τοῖς Λακεδαιμονίοις καὶ Ἀρκάσι καὶ Ἐπιδαυρίοις: i.e. those troops with which he had set out (see c. 57. 8), with the addition of the Epidaurians. παραγείλας intimates that Agis commanded this division of the army in person. The allies, who had met in the territory of Phlius (see c. 57. 10) and had been joined by the Pelleneans of

Achaea (see ii. 9. 6), the Megarians and the Sicyonians, pressed forward by two different roads into the plain of Argos.—19. ὄρθιον (less usual ending of the fem.) ἐτέραν: a road, which, like the one called χαλεπή just before, was also (that is the meaning of ἐτέραν, like ἐτέραν τοσαύτην, vi. 37. 13) steep. To the Boeotians, etc., on the other hand, since they had cavalry with them (see c. 57. 12), the more level road by Nemea had been allotted (εἴρητο, cf. iv. 77. 8; v. 10. 4; vi. 30. 4; viii. 11. 15). On the various roads from Phlius into the plain of Argos, see Curtius, *Pelopon.* II. p. 582, note 56. His explanation of ὄρθιον ἐτέραν as the straight road is, however, very doubtful.—21. ἐκάθηντο: see App.—22. ἐπὶ σφᾶς: i.e. against the main force under Agis.—ἐφεπόμενοι τοῖς ἵπποις χρώντο: that they might following them use their horses, i.e. attack the Argives in the rear with their cavalry.—23. διατάξας: cf. iv. 31. 7.

59 τὸ πεδίον ἐδῆον Σάμινθόν τε καὶ ἄλλα. οἱ δὲ Ἀργεῖοι 1
 γνόντες ἐβοήθουν ἡμέρας ἤδη ἐκ τῆς Νεμέας, καὶ περι-
 τυχόντες τῷ Φλιασίῳ καὶ Κορινθίῳ στρατοπέδῳ τῶν
 μὲν Φλιασίων ὀλίγους ἀπέκτειναν, ὑπὸ δὲ τῶν Κορινθίων
 5 αὐτοὶ οὐ πολλῷ πλείους διεφθάρησαν. καὶ οἱ Βοιωτοὶ 2
 καὶ οἱ Μεγαρήες καὶ οἱ Σικυνῶνιοι ἐχώρουν, ὥσπερ εἴρητο
 αὐτοῖς, ἐπὶ τῆς Νεμέας καὶ τοὺς Ἀργεῖους οὐκέτι κατ-
 ἔλαβον· ἀλλὰ καταβάντες, ὡς ἐώρων τὰ ἑαυτῶν δηρούμενα,
 εἰς μάχην παρετάσσοντο, ἀντιπαρεσκευάζοντο δὲ καὶ οἱ
 10 Λακεδαιμόνιοι. ἐν μέσῳ δὲ ἀπειλημμένοι ἦσαν οἱ Ἀρ- 3
 γεῖοι· ἐκ μὲν γὰρ τοῦ πεδίου οἱ Λακεδαιμόνιοι εἵργον
 τῆς πόλεως καὶ οἱ μετ' αὐτῶν, καθύπερθεν δὲ Κορίνθιοι
 καὶ Φλιάσιοι καὶ Πελληνῆς, τὸ δὲ πρὸς Νεμέας Βοιωτοὶ
 καὶ Σικυνῶνιοι καὶ Μεγαρήες. ἵπποι δὲ αὐτοῖς οὐ παρ-

24. Σάμινθον: its position is very uncertain; 'it seems to be the name of a mountain,' Curtius, *Pelopon.* II. p. 582. See Bursian, II. p. 49.

59. When the Argives are already surrounded by the three divisions of the enemy, two prominent citizens enter into negotiations with Agis.

2. ἡμέρας ἤδη: equiv. to ἐπεὶ (ἤδη) ἡμέρα ἐγένετο (*cf.* iii. 24. 18), not long after the ἅμα ἔφ of c. 58. 12. The gen. followed by ἤδη, as in i. 30. 20, χειμῶνος ἤδη. *Cf.* c. 17. 7, πρὸς τὸ ἔαρ ἤδη.—5. αὐτοί: on their side.

6. ὥσπερ εἴρητο αὐτοῖς: *cf.* c. 58. 20.—7. οὐκέτι κατέλαβον: *sc.* κατὰ χώραν ὕντας. *Cf.* ii. 56. 20, οὐκέτι κατέλαβον ἐν τῇ Ἀττικῇ ὕντας, ἀλλ' ἀνακεχωρηκότας. Everywhere else καταλαμβάνειν in the sense of *find, come upon* is used with a partic. or an expression denoting place. *Cf.* i. 59. 2; 61. 6; ii. 18. 17; 56. 20; 94. 19; iii. 69. 5; 115. 6; iv. 70. 7 (ἀνάλωτον as

pf. partic.); 92. 3; 129. 2; vi. 53. 1; 94. 17; vii. 2. 5; 33. 24; viii. 55. 3.—8. καταβάντες: *sc.* οἱ Ἀργεῖοι. Change of subj. after ἀλλά, as in i. 26. 17.—τὰ ἑαυτῶν δηρούμενα: *cf.* c. 58. 24.

11. ἐκ τοῦ πεδίου: into this plain Agis himself with his Lacedaemonians ἐσέβαλε, c. 58. 23. They were drawn up between the Argive army and Argos, which is about fifteen miles south of Nemea. This position the Argives thought would be for their own advantage (18, ἀπειληφέναι ἐν τῇ αὐτῶν τε καὶ πρὸς τῇ πόλει), for the Lacedaemonians would be harassed from the city, to which special reference is made in c. 60. 28. The expression ἀπειληφέναι (18) is intentionally repeated from 10, not without irony. Each party thought it had caught the other in a trap.—12. καθύπερθεν: for they had followed the ὄρθιος ὁδός of c. 58. 19.—13. τὸ πρὸς Νεμέας: from the direction of Ne-

15 ἦσαν· οὐ γάρ πω οἱ Ἀθηναῖοι μόνοι τῶν ξυμμάχων ἦκον. τὸ μὲν οὖν πλήθος τῶν Ἀργείων καὶ τῶν ξυμμά- 4
 χων οὐχ οὕτω δεινὸν τὸ παρὸν ἐνόμιζον; ἀλλ' ἐν καλῷ
 ἐδόκει ἡ μάχη ἔσσεσθαι, καὶ τοὺς Λακεδαιμονίους ἀπει-
 ληφέναι ἐν τῇ αὐτῶν τε καὶ πρὸς τῇ πόλει. τῶν δὲ 5
 20 Ἀργείων δύο ἄνδρες, Θράσυλλός τε τῶν πέντε στρατη-
 γῶν εἰς ὧν καὶ Ἀλκίφρων, πρόξενος Λακεδαιμονίων,
 ἥδη τῶν στρατοπέδων ὅσον οὐ ξυνιόντων προσελθόντε
 Ἄγιδι διελεγέσθην μὴ ποιεῖν μάχην· ἐτοίμους γὰρ εἶναι
 Ἀργείους δίκας δοῦναι καὶ δέξασθαι ἴσας καὶ ὁμοίας, εἴ
 25 τι ἐπικαλοῦσιν Ἀργείοις Λακεδαιμόνιοι, καὶ τὸ λοιπὸν
 60 εἰρήνην ἄγειν σπονδὰς ποιησαμένους. καὶ οἱ μὲν ταῦτα 1
 εἰπόντες [τῶν Ἀργείων] ἀφ' ἑαυτῶν καὶ οὐ τοῦ πλήθους
 κελεύσαντος εἶπον, καὶ ὁ Ἄγισ δεξάμενος τοὺς λόγους
 αὐτὸς καὶ οὐ μετὰ τῶν πλειόνων, οὐδὲ αὐτὸς βουλευσά-

mea, after they had marched ἐπὶ Νε-
 μέας.—15. οἱ Ἀθηναῖοι: upon their
 cavalry the Argives had relied; but
 they did not come until c. 61. 2.

17. οὐχ οὕτω δεινόν: not so very
 dangerous. See on ii. 11. 24 and c.
 104. 8.—ἐν καλῷ: under favourable
 circumstances here and in c. 60. 11.
 Similarly καλῶς, c. 36. 18.—18. τοὺς
 Λακεδαιμονίους ἀπειληφέναι: acc. and
 inf. with ἐδόκει in spite of the nom. ἡ
 μάχη, ἐδόκει being equiv. to ἐνόμιζον.

19. τῶν δὲ Ἀργείων δύο ἄνδρες:
 opp. to τὸ μὲν πλήθος, 16.—20. τῶν
 πέντε στρατηγῶν: there were in Ar-
 gos five generals, as in Athens ten;
 possibly the number at Argos has
 some such connexion with the πέντε
 λόχοι of c. 72. 21, as that at Athens
 has with the ten tribes.—21. πρόξε-
 νος: diplomatic representative. This
 title was an honour bestowed upon
 foreigners, who then represented the
 state in their own cities. See on ii.

29. 4, and Schömann, *Griech. Alt. II.*
 p. 25.—22. ὅσον οὐ: cf. i. 36. 8, and
 ὅσον οὐπω, iv. 125. 9.—ξυνιόντων:
 confluere, also iv. 94. 11; v. 69.
 2.—προσελθόντες: see App.—23.
 ποιεῖν μάχην: bring on a battle, or
 “allow it to take place.” See on ii.
 86. 22.—24. Ἀργεῖους: the two men
 evidently claim to be representatives
 of the state.—ἴσας καὶ ὁμοίας: as in
 c. 27. 12.

60. Agis and the two Argives, with-
 out consulting the proper authorities of
 either state, make a truce for four months,
 which causes great displeasure in both
 armies.

2. εἰπόντες [τῶν Ἀργείων]: see
 App.—4. αὐτός: for himself alone.
 See on iv. 49. 5.—οὐδὲ αὐτὸς βουλευ-
 σάμενος κτέ.: and without any delibera-
 tion on his own part, further than to
 communicate the matter to one man. ἀλλ'
 ἢ, nisi. Cf. c. 80. 6. See on iii. 71.
 4.—5. τῶν ἐν τέλει: probably one

- 5 μενος ἀλλ' ἡ ἐνὶ ἀνδρὶ κοινώσας τῶν ἐν τέλει ξυστρα-
 τευομένων, σπένδεται τέσσαρας μῆνας ἐν οἷς ἔδει ἐπι-
 τελέσαι αὐτοὺς τὰ ῥηθέντα. καὶ ἀπήγαγε τὸν στρατὸν
 εὐθύς, οὐδενὶ φράσας τῶν ἄλλων ξυμμάχων. οἱ δὲ Λα- 2
 κεδαιμόνιοι καὶ οἱ ξύμμαχοι εἶποντο μὲν ὡς ἡγεῖτο διὰ
 10 τὸν νόμον, ἐν αἰτίᾳ δ' εἶχον κατ' ἀλλήλους πολλῇ τὸν
 Ἄγιν, νομίζοντες ἐν καλῷ παρατυχὸν σφίσι ξυμβαλεῖν
 καὶ πανταχόθεν αὐτῶν ἀποκεκλημένων καὶ ὑπὸ ἰππέων
 καὶ πεζῶν, οὐδὲν δράσαντες ἄξιον τῆς παρασκευῆς ἀπιέναι.
 στρατόπεδον γὰρ δὴ τοῦτο κάλλιστον Ἑλληνικὸν τῶν μέ- 3
 15 χρι τοῦδε ξυνῆλθεν. ὦφθη δὲ μάλιστα ἕως ἔτι ἦν ἀθρόον
 ἐν Νεμέᾳ, ἐν ᾧ Λακεδαιμόνιοί τε πανστρατιᾷ ἦσαν καὶ

of the two ephors who accompanied the king upon military expeditions, as did also, acc. to Arnold, the polemarchs, *ἄρμοι*, and two Pythii. See Gilbert, *Griech. Staatsalt.* I. p. 60, 64, 80. — *ξυστρατευομένων*: Cl. suggests *ξυστρατευομένων*. — 7. *τὰ ῥηθέντα*: i.e. what they had offered to do in c. 59. 23 ff. — 8. *τῶν ἄλλων ξυμμάχων*: as in i. 128. 21, in contradistinction to the Lacedaemonians. That he said nothing to his own countrymen has already been stated; but he was silent toward the allies as well. *ἄλλων* does not imply that the Lacedaemonians are put upon an equal footing with the allies, and should therefore be omitted in English. See on i. 128. 21. (St. and v. Herwerden follow Kr. in rejecting *ξυμμάχων*.)

9. *εἶποντο μὲν ὡς ἡγεῖτο διὰ τὸν νόμον*: "they followed his guidance (i.e. obeyed the order to march away, *ἀπήγαγε τὸν στρατὸν*) because of their discipline, because the rules of military subordination compelled them; but," etc. — 10. *ἐν αἰτίᾳ εἶχον πολλῇ*: cf. i. 35. 10, *ἐν πλείονι αἰτίᾳ ἡμεῖς* . . .

ὑμᾶς ἔχομεν, and 21 below. — *κατ' ἀλλήλους*: as in iv. 84. 4. — 11. *παρατυχόν*: cf. i. 76. 14. — 12. *αὐτῶν*: i.e. τῶν Ἀργείων. See c. 59. § 3.

14. *στρατόπεδον κτέ.*: on the mode of expression and the order of words, see on i. 1. 8. — *κάλλιστον*: is esp. explained by the following *λογάδες ἀφ' ἐκάστων*. — 15. *ὦφθη μάλιστα*: this (the excellence of the army) *was especially noticeable*. — 16. *ἐν Νεμέᾳ*: Cl., St., and others take this as referring to c. 59. § 3. But the Argives had at that time descended into the plain of Argos (*ἀλλὰ καταβάντες*, c. 59. 8), and there they were surrounded by the Lacedaemonians and their allies (c. 59. 11 ff.). The valley of Nemea is completely separated from the plain of Argos, the only connexions being by passes neither broad nor low. It is therefore impossible to believe that *ἐν Νεμέᾳ* refers to any part of the plain of Argos. *ζητεῖται πῶς, τριχῇ διαρεθέντος τοῦ τῶν Πελοποννησίων στρατεύματος εἰς Φλιοῦντα, καὶ ἐνὸς μόνου μέρους τὴν ἐπὶ Νεμέαν ἰόντος, τῶν δὲ ἄλλων ἄλλαις χρησαμένων*

Ἀρκάδες καὶ Βοιωτοὶ καὶ Κορίνθιοι καὶ Σικυνῶνιοι καὶ
 Πελλήνης καὶ Φλιάσιοι καὶ Μεγαρήs, καὶ οὗτοι πάντες
 λογάδες ἀφ' ἐκάστων, ἀξιόμαχοι δοκοῦντες εἶναι οὐ τῇ
 20 Ἀργείων μόνον ξυμμαχία, ἀλλὰ καὶ ἄλλη ἔτι προσγενο-
 μένη. τὸ μὲν οὖν στρατόπεδον οὕτως ἐν αἰτία ἔχοντες 4
 τὸν Ἄγιν ἀνεχώρουν τε καὶ διελύθησαν ἐπ' οἴκου ἑκα-
 στοι. Ἀργεῖοι δὲ καὶ αὐτοὶ ἔτι ἐν πολλῷ πλείονι αἰτία 5
 εἶχον τοὺς σπεισαμένους ἄνευ τοῦ πλήθους, νομίζοντες
 25 κἀκεῖνοι μὴ ἂν σφίσι ποτὲ κάλλιον παρασχὸν Λακεδαι-
 μονίους διαπεφευγῆναι· πρὸς τε γὰρ τῇ σφετέρᾳ πόλει
 καὶ μετὰ πολλῶν καὶ ἀγαθῶν ξυμμάχων τὸν ἀγῶνα ἂν
 γίνεσθαι. τὸν τε Θράσυλλον ἀναχωρήσαντες ἐν τῷ Χα- 6

οδοῖς καὶ οὐδαμοῦ συμμιγνάντων, ἔφη ἀθρό-
 ος αὐτοὺς ᾤσθαι περὶ Νεμέαν, Schol.,
 who is evidently puzzled. Philippi,
 Rhein. Mus. 36, p. 256, says ἐν Νεμέᾳ
 is a gloss. If it really belongs in the
 text, it must refer to something not
 made plain in the preceding narrative,
 prob. something connected with the
 movements of c. 58. — πανστρατιᾷ
 ἦσαν: Jowett takes this with Λακεδαι-
 μονίοι only, but the Phliasians were
 certainly present πανστρατιᾷ (cf. c. 57.
 13). The Epidaurians are mentioned
 in c. 58. 16, but are omitted here,
 perhaps, as St. suggests, because only
 part of their force was present. We
 must take πανστρατιᾷ with all the
 subjs. This St. reconciles with λογά-
 des ἀφ' ἐκάστων by the assumption
 that πανστρατιᾷ means cum uni-
 versis quas tum instructas
 habebant copiis, not πανδημεῖ.
 There seem to be considerable corrup-
 tions in the passage. — 20. καὶ ἄλλη
 κτῆ.: for another force, too, if it were
 added. GMT. 52, 1 and Rem.; 74. 1;
 77; H. 932, 2; 934; 937. See App.

22. ἀνεχώρουν: they set out upon
 their way home, impf. Pl. after τὸ στρα-

τευμα, as in i. 89. 14 with τὸ κοινόν,
 and iii. 80. 1 with δῆμος.

24. ἄνευ: cf. i. 128. 11; iv. 25. 54.
 See on i. 91. 23. — 25. κἀκεῖνοι: is a
 repetition of καὶ αὐτοὶ with marked
 emphasis. — μὴ ἂν σφίσι ποτὲ κάλλιον
 παρασχόν: these words are in close
 connexion, so that the force of the
 neg. μὴ does not pass beyond παρα-
 σχόν. Cf. c. 63. 3. They thought it was
 the Lacedaemonians who had escaped,
 since circumstances could never be more
 favourable for them (the Argives). μὴ
 is used because it is in the inf. clause,
 although οὐ would be more regular
 after νομίζοντες. Kr. Spr. 87, 8. ἂν
 παρασχόν is here equiv. to παράσχοι ἂν.
 On the acc. abs., cf. παρατυχόν, 11. G.
 278, 2; H. 973. — 26. πρὸς τῇ σφετέρᾳ
 πόλει: near Argos. Cf. c. 59. 11 and 19.
 — 27. μετὰ . . . ξυμμάχων: the Mantine-
 ans and Eleans. See c. 58. 4 f. —
 ἂν γίνεσθαι: the pres. inf., corre-
 sponding to the impf. ind. of dir. disc.
 (ὁ ἀγὼν ἂν ἐγίγνετο), represents the
 Argives as thinking, "we should have
 fought under these favourable circum-
 stances."

28. ἐν τῷ Χαράδρῳ: 'about the

ράδρῳ, οὐπὲρ τὰς ἀπὸ στρατείας δίκας πρὶν ἐσιέναι κρί-
 30 νουσιν, ἥρξαντο λεύειν, ὃ δὲ καταφυγὼν ἐπὶ τὸν βωμὸν
 περιγίγνεται· τὰ μέντοι χρήματα ἐδήμευσαν αὐτοῦ.

61 Μετὰ δὲ τοῦτο Ἀθηναίων βοηθησάντων χιλίων 1
 ὀπλιτῶν καὶ τριακοσίων ἱππέων, ὧν ἐστρατήγουν Δάχης
 καὶ Νικόστρατος, οἱ Ἀργεῖοι (ὅμως γὰρ τὰς σπονδὰς
 ᾤκνουν λῦσαι πρὸς τοὺς Λακεδαιμονίους) ἀπιέναι ἐκέ-
 5 λευον αὐτοὺς καὶ πρὸς τὸν δῆμον οὐ προσήγον βουλο-
 μένους χρηματίσαι, πρὶν ἢ Μαντινῆς καὶ Ἡλείοι (ἔτι
 γὰρ παρήσαν) κατηνάγκασαν δεόμενοι. καὶ ἔλεγον οἱ 2
 Ἀθηναῖοι Ἀλκιβιάδου πρεσβευτοῦ παρόντος ἐν τε τοῖς
 Ἀργείοις καὶ ξυμμάχοις ταῦτα, ὅτι οὐκ ὀρθῶς αἱ σπονδαὶ
 10 ἄνευ τῶν ἄλλων ξυμμάχων καὶ γένοιτο, καὶ νῦν (ἐν
 καιρῷ γὰρ παρεῖναι σφέϊς) ἄπτεσθαι χρῆναι τοῦ πολέ-
 μου. καὶ πείσαντες ἐκ τῶν λόγων τοὺς ξυμμάχους εὐθὺς 3

northeast part of the city wall extended, like a natural moat, the gorge of the Charadrus, in the wide bed of which generals returning from the field were tried before they entered the city.' Curtius, *Pelopon.* II. p. 363. — 29. *στρατείας*: a necessary correction of the reading of most Mss. *στρατιάς*.

61. *After the arrival of troops from Athens, the Argives are persuaded by their allies to break the truce. Accordingly their united forces besiege Orchomenus, in Arcadia, which surrenders to them.*

2. *τριακοσίων*: Diod., xii. 79. 1, says two hundred. — *Δάχης καὶ Νικόστρατος*: are both freq. mentioned in the earlier course of the war (iii. 75. 15; 86. 2; 115. 7; iv. 53. 5; 119. 10). — 3. *ὅμως*: is to be explained by assuming that a concessive sent., "although they were dissatisfied with the truce," is understood. Cf. iii. 28. 13; 80. 4. — 6. *χρηματίσαι*: cf. c. 5. 2; i.

87. 17. — *πρὶν ἢ*: as elsewhere in Thuc. *πρὶν δὴ* (iii. 29. 5; vii. 71. 28; Haase, followed by St., writes *πρὶν δὴ* here) or the simple *πρὶν* (see on i. 51. 5) with the aor. indic. (Perhaps Thuc. wrote *πρὶν οἱ Μαντινῆς*.)

8. *παρόντος*: see App. — 9. *ταῦτα*: see App. — 10. *καὶ γένοιτο, καὶ νῦν ἄπτεσθαι χρῆναι*: *καὶ* is used before *γένοιτο*, as if some similar const. (as *καὶ νῦν ἔτι μένοιεν*) were to follow (see on iii. 67. 24), instead of the inf. The present duty of the Argives is emphasized by *νῦν* as opp. to the past time expressed by *γένοιτο*. — 11. *σφέϊς*: is nom. referring to the subj. of the main verb. G. 138, n. 8; H. 940 b.

12. *πείσαντες . . . ἐχώρουν πάντες*: the subj. is at first only the Athenians (*πείσαντες* can refer only to them), but is enlarged until it includes *πάντες πλὴν Ἀργείων*. On similar changes of subj. (though usually contracting rather than expanding its content),

ἐχώρουν ἐπὶ Ὀρχομενὸν τὸν Ἀρκαδικὸν πάντες πλὴν Ἀργείων· οὗτοι δὲ ὁμῶς καὶ πεισθέντες ὑπελείποντο
 15 πρῶτον, ἔπειτα δ' ὕστερον καὶ οὗτοι ἦλθον. καὶ προσ- 4
 καθεζόμενοι τὸν Ὀρχομενὸν πάντες ἐπολιόρκουν καὶ
 προσβολὰς ἐποιοῦντο, βουλόμενοι ἄλλως τε προσγενέσθαι
 σφίσι καὶ ὁμηροὶ ἐκ τῆς Ἀρκαδίας ἦσαν αὐτόθι ὑπὸ
 Λακεδαιμονίων κείμενοι. οἱ δὲ Ὀρχομένιοι δείσαντες τὴν 5
 20 τε τοῦ τείχους ἀσθένειαν καὶ τοῦ στρατοῦ τὸ πλῆθος,
 καί, ὥς οὐδεὶς αὐτοῖς ἐβοήθει, μὴ προαπόλωνται, ξυν-
 ἔβησαν ὥστε ξύμμαχοί τε εἶναι καὶ ὁμήρους σφῶν τε αὐ-
 τῶν δοῦναι Μαντινεῦσι καὶ οὓς κατέθεντο Λακεδαιμό-
 62 νιοὶ παραδοῦναι. μετὰ δὲ τοῦτο ἔχοντες ἤδη τὸν Ὀρχομε- 1
 νὸν ἐβουλεύοντο οἱ ξύμμαχοι ἐφ' ὃ τι χρή πρῶτον ἰέναι
 τῶν λοιπῶν. καὶ Ἡλεῖοι μὲν ἐπὶ Λέπρεον ἐκέλευον, Μαν-
 τυνῆς δὲ ἐπὶ Τεγέαν· καὶ προσέθεντο οἱ Ἀργεῖοι καὶ
 5 Ἀθηναῖοι τοῖς Μαντινεῦσι. καὶ οἱ μὲν Ἡλεῖοι ὀργισθέντες 2

see on i. 18. 21; 49. 14, and c. 64. 12.
 — ἐκ τῶν λόγων: cf. vii. 48. 23, ἐκ τού-
 των αὐτοὺς πείσεσθαι, and viii. 47. 5,
 πείσαι δ' ἂν ἐνόμιζε μάλιστα ἐκ τοῦ τοιού-
 του. — 13. τὸν Ἀρκαδικόν: to distin-
 guish it from the Βοιωτίας of iii. 87.
 11. — 14. ὁμῶς: const. with ὑπελεί-
 ποντο. — καὶ πεισθέντες: "although
 the speech of the Athenians (i.e. of
 Alcibiades) had not failed to convince
 them."

15. προσκαθεζόμενοι: const. with
 acc. also in i. 26. 19; 61. 8. — 16.
 πάντες: here the Argives also are
 included. — 17. προσγενέσθαι σφίσι:
 cf. c. 32. 10. — 18. καὶ ὁμηροὶ αὐτόθι:
 the inorganic connexion of these
 words with the preceding βουλόμενοι
 ἄλλως τε προσγενέσθαι σφίσι makes
 them only more prominent: "and
 besides, there were," etc. — 19. κεί-
 μενοι: i.e. κατακείμενοι, as pf. pass. par-

tic. of κατέθεντο, 23. Cf. vi. 61. 16,
 ὁμήρους τοὺς ἐν ταῖς νήσοις κειμένους.

21. καὶ . . . μὴ προαπόλωνται: is,
 like τὴν τε τοῦ τείχους ἀσθένειαν καὶ τοῦ
 στρατοῦ τὸ πλῆθος, obj. of δείσαντες.
 καὶ introduces μὴ ἀπόλωνται; the ex-
 planatory ὥς οὐδεὶς αὐτοῖς ἐβοήθει is,
 then, a parenthesis. — ξυνέβησαν ὥστε:
 cf. iv. 46. 8. — 23. Μαντινεῦσι: the
 Mantineans, as the most powerful of
 the Arcadian allies, are given the
 charge of these Arcadian hostages.

62. The allies decide to attack Te-
 gea, whereupon the Eleans return home
 in anger because their proposal to attack
 Lepreum had been rejected.

2. ἐφ' ὃ τι χρή ἰέναι: is the regular
 periphrasis for the deliberative subj.
 in dependent clauses. Cf. i. 40. 20;
 91. 4; ii. 4. 10; iii. 11. 18; 53. 9; iv.
 34. 25; 125. 5. — 3. ἐκέλευον: sc. ἰέναι.
 So also in 6, with ἐψηφίσαντο.

ὅτι οὐκ ἐπὶ Λέπρεον ἐψηφίσαντο, ἀνεχώρησαν ἐπ' οἶκον· οἱ δὲ ἄλλοι ξύμμαχοι παρεσκευάζοντο ἐν τῇ Μαντινείᾳ ὥς ἐπὶ Τεγέαν ἰόντες. καὶ τινες αὐτοῖς καὶ αὐτῶν [Τεγέα] τῶν ἐν τῇ πόλει ἐνεδίδοσαν τὰ πράγματα.

- 63 Λακεδαιμόνιοι δὲ, ἐπειδὴ ἀνεχώρησαν ἐξ Ἀργους 1 τὰς τετραμήνους σπονδὰς ποιησάμενοι, Ἄγιω ἐν μεγάλῃ αἰτία εἶχον οὐ χειρωσάμενον σφίσω Ἄργος, παρασχὼν καλῶς ὥς οὐπω πρότερον αὐτοὶ ἐνόμιζον. ἀθρόους γὰρ 5 τοσοῦτους ξυμμάχους καὶ τοιούτους οὐ ῥάδιον εἶναι λαβεῖν. ἐπειδὴ δὲ καὶ περὶ Ὀρχομενοῦ ἠγγέλλετο ἐαλωκέναι, 2 πολλῶ δὴ μᾶλλον ἐχαλέπαινον καὶ ἐβούλευον εὐθύς ὑπ' ὀργῆς παρὰ τὸν τρόπον τὸν ἑαυτῶν, ὥς χρὴ τήν τε οἰκίαν αὐτοῦ κατασκάψαι καὶ δέκα μυριάσι δραχμῶν ζημιῶσαι. 10 ὁ δὲ παρητεῖτο μηδὲν τούτων δρᾶν· ἔργω γὰρ ἀγαθῶ 3

8. [Τεγέα] τῶν: see App. — 9. ἐνεδίδοσαν: impf. expressing attempted action. So also in iv. 76. 13. — τὰ πράγματα: cf. ii. 65. 43, τὰ πράγματα ἐνδιδόναι.

63. The Lacedaemonians are very angry with Agis, and appoint ten Spartans to be his advisers.

1. Λακεδαιμόνιοι δέ κτέ.: the narrative of c. 60. § 4 is resumed. The indignation which had already been expressed on the march (c. 60. 21) broke out with more violence ἐπειδὴ ἀνεχώρησαν. — 2. ἐν μεγάλῃ αἰτία εἶχον: is repeated from c. 60. 10 and 21. — 4. ὥς οὐπω πρότερον αὐτοὶ ἐνόμιζον: sc. παρασχέιν. "When such an opportunity was offered as they, for their part, thought had never been offered before." Cf. c. 60. 25. οὐπω πρότερον occurs again in 13 and c. 64. 6. This repetition may be due to a lack of careful revision by the author. See App. — 5. λαβεῖν: ἀντὶ τοῦ συλλαβεῖν, ἀπορρίπτειν,

Schol. Cf. c. 102. 2, κοινωτέρας τὰς τύχας λαμβάνοντα; vi. 86. 13, ὅταν καιρὸν λάβωσιν.

6. περὶ Ὀρχομενοῦ ἠγγέλλετο ἐαλωκέναι: a loose const. for Ὀρχόμενος ἠγγέλλετο ἐαλωκώς. See Kühn. 600, 3 β. — 8. παρὰ τὸν τρόπον τὸν ἑαυτῶν: their usual mode of conduct is described in i. 132. 27, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου κτέ. — 9. δέκα μυριάσι δραχμῶν: if these are Aeginetan drachmae, as is likely (see c. 47. 39), the sum amounts to about \$24,840.

10. παρητεῖτο: deprecabatur. Cf. Plat. Rep. iii. 387 b; Dem. xxi. 58, παραιτήσομαι ὑμᾶς μηδὲν ἀχθεσθῆναι μοι. — 11. ῥύσσεσθαι: ἀπολύσειν, Schol. The word is seldom found elsewhere in this sense (but cf. Soph. O. T. 313), at least in Attic prose; but St.'s remark that this is prob. an expression of Agis, not of Thuc., makes any emendation unnecessary. In c. 75. 11 Thuc. uses ἀπολύεσθαι in the same

ῥύσεσθαι τὰς αἰτίας στρατευσάμενος· ἢ τότε ποιεῖν αὐ-
 τοὺς ὅ τι βούλονται. οἱ δὲ τὴν μὲν ζημίαν καὶ τὴν κατα- 4
 σκαφὴν ἐπέσχον, νόμον δὲ ἔθεντο ἐν τῷ παρόντι, ὃς οὐ-
 πω πρότερον ἐγένετο αὐτοῖς· δέκα γὰρ ἄνδρας Σπαρται-
 15 τῶν προσείλοντο αὐτῷ ξυμβούλους, ἄνευ ὧν μὴ κύριον
 εἶναι ἀπάγειν στρατιὰν ἐκ τῆς πόλεως.

64 Ἐν τούτῳ δ' ἀφικνεῖται αὐτοῖς ἀγγελία παρὰ τῶν 1
 ἐπιτηδείων ἐκ Τεγέας ὅτι, εἰ μὴ παρέσονται ἐν τάχει,
 ἀποστήσεται αὐτῶν Τεγέα πρὸς Ἀργείους καὶ τοὺς ξυμ-
 μάχους καὶ ὅσον οὐκ ἀφέστηκεν· ἐνταῦθα δὲ βοήθεια 2

sense. — **στρατευσάμενος**: see App. —
 ἢ: i.e. εἰ δὲ μὴ. Cf. i. 78. 13; 140. 8,
 βοηθεῖν, ἢ μηδὲ κατορθοῦντας τῆς ξυνέ-
 σεως μεταποιεῖσθαι. See Kr. Spr. § 69,
 29, 1. — **τότε**: then, after he had tried
 to make good his fault. Cf. Dem. iv.
 1, εἰ δὲ μή, τότε ἂν αὐτὸς ἐπειρώμην.

13. **ἐπέσχον**: see on c. 46. 5; ii. 76.
 4. — **νόμον δὲ ἔθεντο κτέ.**: the wording
 of the new law is not given, but
 merely the application of it to King
 Agis. ἐν τῷ παρόντι, for the present,
 may imply that the law was passed
 for this special case, and was intended
 to apply only to Agis. But if Arist.,
 Pol. ii. 9. 30, ἐξέπεμπον συμπρεσβευτάς,
 refers to this law, it must have been
 a general one. — 14. **δέκα γὰρ ξυμβού-
 λους**: a council of ten men was as-
 signed to him, without whose consent
 or company he could not lead an army
 from the city. In this way his actions
 as general were under constant super-
 vision. Advisers had accompanied
 Spartan admirals before (see ii. 85.
 1; iii. 69. 7; 76. 6), but had never
 been forced upon an adult king in
 command of the army. Pleistoanax
 was accompanied by one or more on
 account of his youth. See Plut. Per.
 22. See on ii. 85. 1, and Herbst,

Jahrbb. 1858, p. 682 ff. — 16. **εἶναι**:
 the inf. in rel. clauses occurs occasion-
 ally, as here, without a preceding inf.
 when provisions of a law are quoted.
 GMT. 92, 2, κ. 3 (b); H. 957 a. —
ἀπάγειν: is ordinarily used of the
 withdrawal of troops from foreign ter-
 ritory. Here it seems to show the
 strict nature of the new law. He
 was not allowed to lead troops away
 from the city. In other words, his
 power as general was entirely under
 the control of his advisers, whose au-
 thority did not cease with the ἐξάγειν
 but extended to the ἀπάγειν (and all
 subsequent action) after the army had
 left the city. It is then not necessary
 to follow Haase, *Lucubr. Thuc.* p. 88 ff.,
 and read ἐκ τῆς πολέμιας for ἐκ τῆς
 πόλεως. Besides, as St. observes, if
 Thuc. had written ἐκ τῆς πολέμιας, we
 should expect τὴν στρατιάν with the art.

64. The Lacedaemonians lead out
 their whole force to the support of Tegea.
 They invade the territory of Mantinea
 after having summoned their allies to
 meet them there.

1. **παρὰ τῶν ἐπιτηδείων**: opp. to the
 hostile faction mentioned in c. 62. 8.
 — 4. **ὅσον οὐκ**: with pf. or plpf. al-
 ready almost; so in iv. 69. 15; vii. 6. 4.

- 5 τῶν Λακεδαιμονίων γίγνεται αὐτῶν τε καὶ τῶν Εἰλώτων
 πανδημεὶ ὀξεῖα καὶ οἷα οὐπω πρότερον. ἐχώρουν δὲ ἐς
 Ὀρέσθειον τῆς Μαιναλίας· καὶ τοῖς μὲν Ἀρκάδων σφε- 3
 τέροις οὗσι ξυμμάχοις προεῖπον ἀθροισθεῖσιν ἵεναι κατὰ
 πόδας αὐτῶν ἐς Τεγέαν, αὐτοὶ δὲ μέχρι μὲν τοῦ Ὀρε-
 10 σθείου πάντες ἐλθόντες, ἐκεῖθεν δὲ τὸ ἕκτον μέρος σφῶν
 αὐτῶν ἀποπέμψαντες ἐπ' οἴκου, ἐν ᾧ τὸ πρεσβύτερόν τε
 καὶ τὸ νεώτερον ἦν, ὥστε τὰ οἴκοι φρουρεῖν, τῷ λοιπῷ
 στρατεύματι ἀφικνούνται ἐς Τεγέαν. καὶ οὐ πολλῷ ὕστε-
 ρον οἱ ξύμμαχοι ἀπ' Ἀρκάδων παρῆσαν· πέμπουσι δὲ 4
 15 καὶ ἐς τὴν Κόρινθον καὶ Βοιωτοὺς καὶ Φωκέας καὶ Λο-
 κρούς, βοηθεῖν κελεύοντες κατὰ τάχος ἐς Μαντίνειαν.
 ἀλλὰ τοῖς μὲν ἐξ ὀλίγου τε ἐγίγνετο καὶ οὐ ῥάδιον ἦν μὴ
 ἀθρόοις καὶ ἀλλήλους περιμείνασι διελθεῖν τὴν πολεμίαν·

The pf. ind. (like the preceding fut. inds.) is of course retained in the indir. disc. after the pres. ἀφικνεῖται ἀγγελία. GMT. 70, 1; H. 932, 1.—βοηθία τῶν Λακεδαιμονίων γίγνεται: equiv. to οἱ Λακεδαιμόνιοι ποιοῦνται βοήθειαν.—6. οἷα οὐπω πρότερον: sc. ἐγένετο. They exerted themselves to the utmost, for the question whether Sparta or Argos should be leader in Peloponnesus was to be decided.—7. Ὀρέσθειον: also called Ὀρεσθάσιον by Paus. viii. 27. 3. Thuc. calls the territory belonging to it Ὀρεσθίς in iv. 134. 4.—Μαιναλίας: the whole mountainous district around the Maenalus range. See Curtius, *Pelopon.* I. p. 311 f.

8. προεῖπον: cf. c. 30. 31.—κατὰ πόδας αὐτῶν: close upon their heels. See on iii. 98. 11; iv. 126. 38; viii. 17. 15.—9. αὐτοὶ πάντες, τῷ λοιπῷ στρατεύματι ἀφικνούνται: a change in the content of the subj. the reverse of that in c. 61. § 3.—14. ἀπ' Ἀρκάδων: shows

that the summons of 8 had been obeyed. The Arcadian allies came at the proper time; on the other hand πέμπουσι καὶ . . . Λοκρούς, with whom the old alliance of ii. 9. 8 still existed.

17. τοῖς μὲν: the more distant allies just mentioned.—ἐξ ὀλίγου ἐγίγνετο: it (with an indefinite subj. supplied from what precedes) came upon them suddenly. ἐξ ὀλίγου is similarly used in ii. 11. 17; 61. 11; iv. 108. 32.—μὴ ἀθρόοις κτέ.: unless in a body, and after having waited for one another (Arnold). μὴ shows that the expression is hypothetical. G. 283, 4; H. 1025.—18. τὴν πολεμίαν: as in i. 142. 7; ii. 11. 20; iii. 58. 24. This refers not only to Argolis, but also to the territory of Orchomenus, which was in the possession of the Argive alliance since the events of c. 61. § 5. This whole region ξυνέκληε διὰ μέσου, i.e. it closed up the communication (for those wishing to reach Mantinea from the north) by lying just in the

ξυνέκληγε γὰρ διὰ μέσου· ὁμως δὲ ἠπείγοντο. Λακεδαι- 5
20 μόνιοι δὲ ἀναλαβόντες τοὺς παρόντας Ἀρκάδων ξυμμά-
χους ἐσέβαλον ἐς τὴν Μαντινικὴν, καὶ στρατοπεδευσά-
μενοι πρὸς τῷ Ἡρακλείῳ ἐδήρουν τὴν γῆν.

65 Οἱ δὲ Ἀργεῖοι καὶ οἱ ξύμμαχοι, ὡς εἶδον αὐτούς, 1
καταλαβόντες χωρίον ἐρυμνὸν καὶ δυσπρόσοδον παρ-
ετάξαντο ὡς ἐς μάχην. καὶ οἱ Λακεδαιμόνιοι εὐθὺς αὐτοῖς 2
ἐπῆσαν· καὶ μέχρι μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώ-
5 ρησαν· ἔπειτα τῶν πρεσβυτέρων τις Ἀγιδι ἐπεβόησεν,
ὁρῶν πρὸς χωρίον καρτερὸν ἰόντας σφᾶς, ὅτι διανοεῖται
κακὸν κακῷ ἰᾶσθαι, δηλῶν τῆς ἐξ Ἀργους ἐπαιτίου ἀνα-
χωρήσεως τὴν παροῦσαν ἄκαιρον προθυμίαν ἀνάληψιν
βουλομένην εἶναι. ὁ δὲ εἴτε καὶ διὰ τὸ ἐπιβόημα εἴτε καὶ 3
10 αὐτῷ ἄλλο τι ἢ κατὰ τὸ αὐτὸ δόξαν, ἐξαίφνης πάλιν τὸ

way of it. *ξυγκλήειν* is similarly used in c. 72. 14, κατὰ τὸ διάκενον καὶ οὐ ξυγκλησθέν.—19. *ἠπείγοντο*: sc. *διελθεῖν*.

21. *ἐσέβαλον*: from the south, the side toward Tegea, where the site of the temple of Hercules must be sought (acc. to Curtius, *Pelopon.* I. p. 243, 'not far from the plain of Alcimedon by the heights of Capsa').

65. *The hostile armies approach one another, but the Lacedaemonians suddenly retreat. After some delay the Argives follow them.*

2. *χωρίον ἐρυμνὸν καὶ δυσπρόσοδον*: apparently the southern part of the hill called Alesium, which was a point of considerable strategic importance for Mantinea. See Curtius, *Pelopon.* I. p. 241. It is therefore called (6) *χωρίον καρτερόν*.

5. *τῶν πρεσβυτέρων τις*: perhaps one of the ten *ἐξέμβουλοι* of c. 63. 15.—7. *κακὸν κακῷ ἰᾶσθαι*: proverbial. So Hdt. iii. 53. 15, *μὴ τῷ κακῷ τὸ κακὸν ἰᾶν*. Cf. Soph. *Aj.* 362; Plat. *Prot.*

340 d. It refers to Agis's words in c. 63. 10 f.—*ἐπαιτίου*: which had caused him to be blamed. Cf. c. 60. 10; 63. 2. But in vi. 61. 4 we find the pers. use of *ἐπαίτιος*.—9. *βουλομένην*: the partic. with *δηλοῦν* is used also in i. 21. 12; ii. 50. 4; with *δηλοῦσθαι* in i. 11. 17. The man called to Agis, pointing out (*δηλῶν*) that his eagerness wished, etc. See App.

εἴτε καί, εἴτε καί: the adv. *καί* adds liveliness and force to the expression, as in vi. 60. 11 f. Kühn. 541, 2, n. 2.—*τὸ ἐπιβόημα*: (cf. *ἐπεβόησεν*, 5) occurs nowhere else in Thuc. Poll., vi. 208, objects to it as *σκληρόν*, but Dio C. uses it freq.—10. *ἢ κατὰ τὸ αὐτό*: Kr. explains: "than in accordance with the line of action he had begun." See App.—*δόξαν*: acc. abs. (aor. partic.), as in viii. 79. 2; 93. 7. The partic. is used in a causal sense, and the whole expression *αὐτῷ . . . δόξαν* is parallel to *διὰ τὸ ἐπιβόημα*, giving a second reason for his sudden

στράτευμα κατὰ τάχος πρὶν ξυμμίξαι ἀπῆγε. καὶ ἀφικό- 4
 μενος πρὸς τὴν Τεγεατῶν τὸ ὕδωρ ἐξέτρεπεν ἐς τὴν Μαν-
 τινικήν, περὶ οὐπερ ὥς τὰ πολλὰ βλάπτοντος ὁποτέρωσε
 ἂν ἐσπίπτη Μαντινῆς καὶ Τεγεαταὶ πολεμοῦσιν. ἐβού-
 15 λετο δὲ τοὺς ἀπὸ τοῦ λόφου βοηθοῦντας ἐπὶ τὴν τοῦ
 ὕδατος ἐκτροπήν, ἐπειδὴν πύθωνται, καταβιβάσαι [τοὺς
 Ἀργεῖους καὶ τοὺς ξυμμάχους] καὶ ἐν τῷ ὁμαλῷ τὴν
 μάχην ποιεῖσθαι. καὶ ὁ μὲν τὴν ἡμέραν ταύτην μείνας 5
 αὐτοῦ περὶ τὸ ὕδωρ ἐξέτρεπεν. οἱ δ' Ἀργεῖοι καὶ οἱ ξύμ-
 20 μαχοὶ τὸ μὲν πρῶτον καταπλαγέντες τῇ ἐξ ὀλίγου αἰφνι-
 δίῳ αὐτῶν ἀναχωρήσει οὐκ εἶχον ὃ τι εἰκάσωσιν. εἴτα
 ἐπειδὴ ἀναχωροῦντες ἐκείνοί τε ἀπέκρυσαν καὶ σφείς

retreat. — ἐξαίφνης: to be const. with what follows, and therefore separated by a comma (with Cl.) from what precedes. Not that his decision was sudden, but that he executed it suddenly is important. Hence below, 20, the astonishment of the enemy at the αἰφνίδιος ἀναχώρησις. Moreover κατὰ τάχος indicates the rapidity of the march.

12. πρὸς τὴν Τεγεατῶν: to the border of the territory of Tegea. — τὸ ὕδωρ: not the brook Ophis, but a stream which flows northward from the Tegean territory. See Curtius, *Pelopon.* I. p. 235; Baedeker, *Griechenland*, p. 274. — ἐξέτρεπεν: impf., he set about turning, etc. This task naturally required some time. See 18 f. — 13. ὁποτέρωσε ἂν ἐσπίπτη: since it had no sufficient outlet, and tended to flood the neighbouring land. — 15. τοὺς ἀπὸ τοῦ λόφου: acc. to the well-known proleptic use for τοὺς ἐπὶ τοῦ λόφου (i.e. the χωρίον ἐρυμνὸν καὶ δυσπρόσοδον of 2). G. 191, N. 6; H. 788. Const. as obj. with the inf. καταβιβάσαι, with which βοηθοῦντας κτέ. is to

be connected as a pred. adj.: "he wished to make the troops on the hill come down and try to stop the turning aside of the water (βοηθοῦντας ἐπὶ τὴν τοῦ ὕδατος ἐκτροπήν), as soon as they heard of it, and fight on the plain." τοὺς Ἀργεῖους καὶ τοὺς ξυμμάχους is rightly struck out by St., v. Herwerden, and Cl. as a useless gloss.

20. ἐξ ὀλίγου: this refers apparently to the near approach μέχρι λίθου καὶ ἀκοντίου βολῆς (4), i.e. it is to be taken in a local sense. αἰφνιδίῳ refers to the unexpectedness of the withdrawal. Cf. ἐξαίφνης, 10. See App. — 21. οὐκ εἶχον κτέ.: on the use of οὐκ ἔχειν with deliberative subjv., see on ii. 52. 11. — 22. ἀπέκρυσαν: ἐαυτοὺς δηλονότι. ἀφανεῖς ἐγένοντο. ιδίως δὲ ἐπὶ τῶν πλοῦζομένων καὶ οὐκέτι ὀρωμένων λέγεται ὅτι ἀπέκρυσαν, Schol. Of this rare use only two examples are cited; one from Plat. *Prot.* p. 338 a, φεύγειν εἰς τὸ πέλαγος τῶν λόγων ἀποκρίψαντα γῆν, and one from Luc. *Ver. Hist.* ii. 38, ἐφεύγομεν . . . ἐπεὶ δ' ἀπέκρυσαν (got out of sight of) αὐτοὺς. Acc. to these examples, we should supply αὐτοὺς

ἡσύχαζον καὶ οὐκ ἐπηκολούθουν, ἐνταῦθα τοὺς ἑαυτῶν
στρατηγούς αὖθις ἐν αἰτία εἶχον τό τε πρότερον καλῶς
25 ληφθέντας πρὸς Ἀργεῖ Λακεδαιμονίους ἀφεθῆναι καὶ
νῦν ὅτι ἀποδιδράσκοντας οὐδεὶς ἐπιδιώκει, ἀλλὰ καθ'
ἡσυχίαν οἱ μὲν σφάζονται, σφεῖς δὲ προδίδονται. οἱ δὲ 6
στρατηγοὶ ἐθορυβήθησαν μὲν τὸ παραντίκα, ὕστερον
δὲ ἀπάγουσιν αὐτοὺς ἀπὸ τοῦ λόφου καὶ προελθόντες ἐς
30 τὸ ὁμαλὸν ἐστρατοπεδεύσαντο ὡς ἰόντες ἐπὶ τοὺς πολε-
μίους.

66 Τῇ δ' ὕστεραίᾳ οἱ τε Ἀργεῖοι καὶ οἱ ξύμμαχοι ξυν- 1

rather than with the Schol. *ἐαυτούς*. — *σφεῖς*: is here opp. to *ἐκείνοι* and *οἱ μὲν*, and is equiv. to an emphatic *αὐτοί*. This is rare in dir. disc. — 24. *αὖθις ἐν αἰτία εἶχον*: cf. c. 60. 23. — *καλῶς ληφθέντας*: "when they had caught them so finely." Used of the favourable opportunity, as in c. 36. 18, *καλῶς σφίσι φίλιον γενέσθαι*. — *τό τε πρότερον ἀφεθῆναι*: see c. 59. § 4; 60. § 5. The inf. depends upon the idea of speaking implied in *ἐν αἰτία εἶχον* (i.e. it is the inf. of indir. disc.), and refers to past time. They preferred the charge that the Lacedaemonians had been let off. Cf. vii. 81. 3, *ἐν αἰτία τὸν Γύλιππον εἶχον ἐκόντα ἀφεῖναι τοὺς Ἀθηναίους*. — 25. *καὶ νῦν ὅτι*: here introduces the continuation of the indir. disc., but the change from the inf. to *ὅτι* (which is far less usual than the change from *ὅτι* to the inf.) gives the following words somewhat the effect of dir. disc. Kr. says '*ὅτι* here means *because*.' If Kr. were right, we should have here an example of a causal sent. after a secondary tense and implying that the cause is assigned by other persons than the writer in which the pres. ind. is retained. It would be difficult to find

other examples of this const. See GMT. 81, 2, Rem. — 26. *καθ' ἡσυχίαν*: at their leisure; very ironical, esp. with *προδίδονται*.

28. *ἐθορυβήθησαν μὲν τὸ παραντίκα*: a higher degree of *ἀπορεῖν*. For a moment they lost their self-control (or, as we say, lost their heads) on account of the violence of the reproaches.

66. Next day the two armies are drawn up opposite one another in the plain. The organization of the Lacedaemonian army appears in all its excellence.

1. *οἱ τε Ἀργεῖοι καὶ οἱ ξύμμαχοι*: the copula *τε* does not connect the two substs., but stands opp. to *τε* in *οἱ τε Λακεδαιμόνιοι*. Thus a paratactical opposition of the two members of the sent. is brought about; *on the one hand . . . on the other hand* (cf. i. 8. 14 f.; 26. 8 f.; 57. 3 f.; ii. 22. 3 ff.; 64. 28 f., etc.). If *ὡς* were inserted before *ὁρῶσι* (Kr. and Meineke), it would interfere with the peculiarly Thucydidean structure of the sent.: "on the one hand, the Argives drew themselves up for battle; on the other, the Lacedaemonians, as they are returning to their former position,

ετάξαντο, ὥς ἔμελλον μαχεῖσθαι ἣν περιτύχωσιν· οἱ
 τε Λακεδαιμόνιοι ἀπὸ τοῦ ὕδατος πρὸς τὸ Ἡράκλειον
 πάλιν εἰς τὸ αὐτὸ στρατόπεδον ἰόντες ὁρῶσι δι' ὀλίγου
 5 τοὺς ἐναντίους ἐν τάξει τε ἤδη πάντας καὶ ἀπὸ τοῦ λό-
 φου προεληλυθότας. * μάλιστα δὴ Λακεδαιμόνιοι εἰς ὃ 2
 ἐμέμνηντο ἐν τούτῳ τῷ καιρῷ ἐξεπλάγησαν. διὰ βραχείας
 γὰρ μελλήσεως ἢ παρασκευὴ αὐτοῖς ἐγίγνετο· καὶ εὐθὺς
 ὑπὸ σπουδῆς καθίσταντο εἰς κόσμον τὸν ἑαυτῶν, * Ἀγιδος
 10 τοῦ βασιλέως ἕκαστα ἐξηγουμένου κατὰ τὸν νόμον. βα- 3
 σιλέως γὰρ ἄγοντος ὑπ' ἐκείνου πάντα ἄρχεται, καὶ τοῖς
 μὲν πολεμάρχοις αὐτὸς φράζει τὸ δέον, οἱ δὲ τοῖς λοχα-
 γοῖς, ἐκείνοι δὲ τοῖς πεντηκοντῆρσιν, αὐθις δ' οὗτοι τοῖς
 ἐνωμοτάρχαις, καὶ οὗτοι τῇ ἐνωμοσίᾳ. καὶ αἱ παραγγέλ- 4

see the enemy already drawn up in battle array and brought down from the hill." The order of these last words is the reverse of the order of the events. See on i. 90. 4. Cl. suggests that *ὄντας* may have been lost before *πάντας*. Since the Lacedaemonians had now attained their object of drawing the enemy down into the plain as expressed in c. 65. 14 ff., it seems strange that they should be surprised at finding them there, except in so far as they may have expected them to wait a little longer. What follows is evidently told by Thuc. as a peculiarly good example of their excellent military organization, and this idea must be contained in the next sent., *μάλιστα δὴ κτέ.*, since the continuation with the words *διὰ βραχείας γὰρ* evidently gives a reason for what immediately precedes. Yet this necessary connexion is certainly not clearly expressed in the text. For the various emendations proposed, see App. — 2. *ἣν περιτύχωσιν*:

τοῖς Λακεδαιμόνιοις, Schol. — 3. *πρὸς τὸ Ἡράκλειον*: cf. c. 64. 22. — 4. *δι' ὀλίγου*: at a short distance. *διὰ*, which is here used in a local sense, is used in a temporal sense in 7, *διὰ βραχείας μελλήσεως*, after a short hesitation, i.e. after the interval of a short delay.

6. *εἰς ὃ ἐμέμνηντο*: as far back as they remembered; *μετὰ τὴν τῶν ἀνθρώπων μνήμην*, Schol. — 8. *ἢ παρασκευὴ αὐτοῖς ἐγίγνετο*: i.e. *τὴν παρασκευὴν ἐποιοῦντο*. — 9. *ὑπὸ σπουδῆς*: used also in iii. 33. 12; viii. 107. 1. Elsewhere *κατὰ σπουδὴν* and *διὰ σπουδῆς*.

11. *ἄρχεται*: pass. as in ii. 41. 11; iii. 46. 21. — 12. *πολεμάρχους κτέ.*: on the Spartan military organization, see Hermann, *Griech. Staatsalt.* § 29; Schoemann, *Antiq. of Greece*, I. p. 279 ff.; Gilbert, *Griech. Staatsalt.* I. p. 75 f.; 49 f.

14. *παραγγέλσεις*: the special orders for the execution of *δέον* of 12. *παράγγελσις* is an order not given by the trumpet but passed along the

15 σεις, ἣν τι βούλονται, κατὰ τὰ αὐτὰ χωροῦσι καὶ ταχεῖαι
ἐπέρχονται· σχεδὸν γάρ τι πᾶν πλὴν ὀλίγου τὸ στρατό-
πεδον τῶν Λακεδαιμονίων ἄρχοντες ἀρχόντων εἰσί, καὶ
67. τὸ ἐπιμελὲς τοῦ δρωμένου πολλοῖς προσήκει. τότε δὲ 1
κέρας μὲν εὐώνυμον Σκιριταὶ αὐτοῖς καθίσταντο, αἰ
ταύτην τὴν τάξιν μόνοι Λακεδαιμονίων ἐπὶ σφῶν αὐτῶν
ἔχοντες· παρὰ δ' αὐτοῖς οἱ ἐπὶ Θράκης Βρασίδειοι
5 στρατιῶται καὶ νεοδαμῶδεις μετ' αὐτῶν· ἔπειτ' ἤδη Λακε-
δαιμόνιοι αὐτοὶ ἐξῆς καθίστασαν τοὺς λόχους καὶ παρ'
αὐτοὺς Ἀρκάδων Ἡραιῆς, μετὰ δὲ τούτους Μαινάλιοι,

ranks in such a way as not to attract the attention of the enemy. See Kr. on Xen. *Anab.* iv. 1. 5. — 15. **ταχεῖαι ἐπέρχονται:** *they reach their destination quickly.* Cf. iii. 29. 4, *σχολαῖοι κομισθέντες.* Cobet's proposal, *περιέρχονται*, is less appropriate with *ταχεῖαι* used adv. — 16. **πᾶν . . . τὸ στρατόπεδον :** . . ἄρχοντες ἀρχόντων **εἰσί:** "nearly the whole army consists of officers who in turn have officers under them." (*εἰσί* is pl. agreeing with the pred. subst.) Further details are given in c. 68. § 3, from which it appears that *πλὴν ὀλίγου*, referring to those who have no one under them, is not to be taken too literally. — 18. **τὸ ἐπιμελὲς τοῦ δρωμένου:** the use of the neut. adj. or partic. for the corresponding abstract subst. is very common in Thuc. See on i. 36. 4.

67. *The disposition of the troops on both sides.*

1. **τότε δέ:** the narrative is resumed after the digression of c. 66. § 3 f. — 2. **κέρας εὐώνυμον:** stands as pred. with *καθίσταντο:* *as the left wing.* The dat. *αὐτοῖς* is acc. to the usage of c. 44. 6; 57. 2. — **Σκιριταὶ:** *λόχος Λακωνικὸς οὕτω λεγόμενος*, Schol. The

Sciritae inhabited the rough hilly country toward the borders of the Tegean territory (Curtius, *Pelopon.* II. p. 217). On their precedence in the Lacedaemonian army, cf. Xen. *Cyr.* iv. 2. 1; *Rep. Lac.* 12. 3; 13. 6. This is the only passage which records that the position on the left wing was their special privilege (*ἐπὶ σφῶν αὐτῶν for themselves alone*; see on ii. 63. 10). — 4. **οἱ ἐπὶ Θράκης Βρασίδειοι:** cf. c. 35. 21. This had apparently become the usual designation for the soldiers who had served in Thrace with Brasidas, though the expression in c. 34. 1, *τῶν ἀπὸ Θράκης μετὰ Βρασίδου ἐξεληθόντων στρατιωτῶν* was at this time more accurate, for *ἐπὶ* cannot properly be used of them after their return to Greece. Still, it seems that this prep. had become part of their designation, so that a change to *ἀπὸ* (Haase followed by v. Herwerden and St.) or *ἐκ* (Cobet, *Mnem.* 14, p. 11) is not advisable. — 5. **νεοδαμῶδεις:** see on c. 34. 6. — 6. **παρ' αὐτοῦς:** no less admissible than *παρ' αὐτοῖς*, as in 4. Cf. ii. 2. 28; *τίθεσθαι παρ' αὐτοῦς τὰ ὅπλα*; vi. 67. 17. But it is not necessary to change *αὐτοῖς* above to *αὐτοῦς* (St. and Badham). — 7. **Ἀρκάδων Ἡραιῆς:**

καὶ ἐπὶ τῷ δεξιῷ κέρα Τεγεᾶται καὶ Λακεδαιμονίων
 ὀλίγοι, τὸ ἔσχατον ἔχοντες, καὶ οἱ ἱππῆς αὐτῶν ἐφ' ἑκα-
 10 τέρῳ τῷ κέρα. Λακεδαιμόνιοι μὲν οὕτως ἐτάξαντο· οἱ 2
 δ' ἐναντίοι αὐτοῖς δεξιὸν μὲν κέρας Μαντινῆς εἶχον ὅτι
 ἐν τῇ ἐκείνων τὸ ἔργον ἐγίγνετο, παρὰ δ' αὐτοὺς οἱ ξύμ-
 μαχοι Ἀρκαδῶν ἦσαν, ἔπειτα Ἀργείων οἱ χίλιοι λογάδες,
 οἷς ἡ πόλις ἐκ πολλοῦ ἄσκησιν τῶν ἐς τὸν πόλεμον δη-
 15 μοσίᾳ παρείχε, καὶ ἐχόμενοι αὐτῶν οἱ ἄλλοι Ἀργεῖοι, καὶ
 μετ' αὐτοὺς οἱ ξύμμαχοι αὐτῶν, Κλεωναῖοι καὶ Ὀρνεᾶται,
 ἔπειτα Ἀθηναῖοι ἔσχατοι τὸ εὐώνυμον κέρας ἔχοντες καὶ
 ἱππῆς μετ' αὐτῶν οἱ οἰκεῖοι.

68 Τάξις μὲν ἦδε καὶ παρασκευὴ ἀμφοτέρων ἦν, τὸ δὲ 1
 στρατόπεδον τῶν Λακεδαιμονίων μείζον ἐφάνη. ἀριθ- 2
 μὸν δὲ γράψαι, ἣ καθ' ἐκάστους ἐκατέρων ἢ ξύμπαν-
 τας οὐκ ἂν ἐδυνάμην ἀκριβῶς· τὸ μὲν γὰρ Λακεδαιμο-

part. gen. as in i. 27. 11, Παλῆς Κεφα-
 λῆων. The men of Heraea, which
 was situated in the valley of the Al-
 pheus between the confined mountain
 territory of Arcadia and the open
 country of the Elean coast. Curtius,
Pelopon. I. p. 363 f. It had attained
 importance through the union of nine
 communities at the instance of King
 Cleombrotus (Strab. viii. 3. 2); hence,
 probably, the honourable position of
 the Heraeans beside the Lacedaemo-
 nians. — Μαννᾶιοι: from the Arca-
 dian district Maenalia. Cf. c. 64. 7.

10. οἱ δ' ἐναντίοι: the nom. of the
 whole with the parts in the same case.
 Cf. i. 89. 18; ii. 65. 3; iii. 32. 2. G. 137.
 x. 2; H. 624 d. — 12. τὸ ἔργον: the action.
 Cf. i. 105. 24; ii. 89. 42; iv. 25. 9. —
 13. Ἀρκαδῶν: from Arcadia, as in c.
 64. 7. — Ἀργείων οἱ χίλιοι λογάδες
 κτέ.: this institution is further de-
 scribed by Diod. Sic. xii. 75. 77: ἀπολύ-
 σαντες αὐτοὺς καὶ τῆς ἄλλης λειτουργίας

καὶ τροφᾶς δημοσίας χορηγοῦντες προσέ-
 ταξαν γυμνάζεσθαι συνεχεῖς μελέτας.
 Arist. *Pol.* v. 4. p. 1304 tells of its
 political results. — 14. ἐκ πολλοῦ: to
 be explained with the help of Diod.'s
συνεχεῖς μελέται: for a long time, i.e.
from their youth up. Cf. c. 69. 19.
 — 16. Κλεωναῖοι καὶ Ὀρνεᾶται: Cle-
 onae and Orneae were on the northern
 border of Argolis, toward Phlius and
 Corinth. As allies of Argos they
 were among the ξύμμαχοι ὧν ἄρχουσι.
 Cf. c. 47. 3.

68. The difficulty of ascertaining
 with accuracy the numbers of either
 army.

1. τάξις: this refers to the arrange-
 ment, παρασκευὴ to the armament (cf.
 c. 67. 13 and 18) of the troops. —
 ἦδε: the more usual word to refer to
 what precedes is αὕτη, as in ii. 9. 22.
 — 2. μείζον ἐφάνη: was evidently larger.
 — 4. οὐκ ἂν ἐδυνάμην: I could not
 (even if I were trying to do so)

- 5 νίων πλήθος διὰ τῆς πολιτείας τὸ κρυπτὸν ἡγνοεῖτο,
 τῶν δ' αὖ διὰ τὸ ἀνθρώπειον κομπῶδες ἐς τὰ οἰκεία
 [πλήθη] ἠπιστεῖτο. ἐκ μέντοι τοιούδε λογισμοῦ ἔξεστὶ
 τῷ σκοπεῖν τὸ Λακεδαιμονίων τότε παραγεγόμενον πλή-
 θος· λόχοι μὲν γὰρ ἐμάχοντο ἑπτὰ ἄνευ Σκιριτῶν ὄντων 3
 10 ἑξακοσίων, ἐν δὲ ἐκάστῳ λόχῳ πεντηκοστύες ἦσαν τέσσα-
 ρες, καὶ ἐν τῇ πεντηκοστύϊ ἐνωμοταίαι τέσσαρες. τῆς τε
 ἐνωμοτίας ἐμάχοντο ἐν τῷ πρώτῳ ζυγῷ τέσσαρες· ἐπὶ
 δὲ βάθος ἐτάξαντο μὲν οὐ πάντες ὁμοίως, ἀλλ' ὡς λο-
 χαγὸς ἕκαστος ἐβούλετο, ἐπὶ πᾶν δὲ κατέστησαν ἐπὶ ὀκτώ.
 15 παρὰ δὲ ἅπαν πλὴν Σκιριτῶν τετρακόσιοι καὶ δυοῖν

write the number accurately. Kr. sup-
 plies εἰ ἐπεχειρουν, Poppo and Böhme
 εἰ ἐβουλόμην. Either answers the pur-
 pose of introducing a prot. for ἂν
 ἐδυνάμην. See App.

5. διὰ τῆς πολιτείας τὸ κρυπτόν:
 διὰ τὸ ἔθος εἶναι Λακεδαιμονίοις πάντα
 κρύφα πράττειν, Schol. The order of
 words as in i. 32. 8, μετὰ τῆς ξυμμαχίας
 τῆς αἰτήσεως. — 7. [πλήθη]: see App.

9. λόχοι μὲν γὰρ κτέ.: the compu-
 tation of Thuc., which is undoubtedly
 correct as applied to the army en-
 gaged in the battle of Mantinea,
 though Xen. *Rep. Lac.* ii. 4 makes
 a different statement, is correctly
 summed up by the Schol.: ἔχει ἕκα-
 στος λόχος πεντηκοστίας τέσσαρας, καὶ
 γίνονται τῶν ἑπτὰ λόχων εἴκοσι ὀκτώ,
 ἔχει ἐκάστη πεντηκοστὺς ἐνωμοτίας τέσ-
 σαραι, καὶ γίνονται τῶν εἴκοσι ὀκτὼ πεν-
 τηκοστύων ἐνωμοταίαι ἑκατὸν δώδεκα.
 ἔχει ἐκάστη ἐνωμοτία ἄνδρας τριάκοντα
 δύο (i.e. 4×8 , because four men stood
 in the first rank of each enomoty, and
 they were drawn up as a rule, ἐπὶ πᾶν,
 eight deep), ὥστε γίνεσθαι τὸν πάντα
 στρατὸν τρισχιλίους πεντακοσίους ὀγδοή-
 κοντα τέσσαρας ($7 \times 4 \times 4 \times 4 \times 8 =$
 3584). Thuc. himself gives only the

sum of the front rank of the army
 when drawn up: 7 (λόχοι) \times 4 (πεν-
 τηκοστύες) \times 4 (ἐνωμοταίαι) \times 4 (ἄνδρες
 ἐν τῷ πρώτῳ ζυγῷ) = 448. This multi-
 plied by 8 for the depth of the array
 gives likewise 3584, and with the 600
 Sciritae, makes the whole army of
 the Lacedaemonians 4184. See Rüs-
 tow and Koechly, *Gesch. d. gr. Kriegs-
 wesens*, p. 90 ff.; Gilbert, *Griechische
 Staatsalt.* I. p. 73 ff. — 12. ἐπὶ δὲ βά-
 θος . . . κατέστησαν ἐπὶ ὀκτώ: because
 it seemed strange that the depth
 of the lochi should be left to the
 discretion of the lochagi, Dobree
 struck out the words ἀλλ' ὡς λοχαγὸς
 ἕκαστος ἐβούλετο, and went so far as
 to propose the omission of the whole
 passage, τῆς τε ἐνωμοτίας . . . ἐβού-
 λετο. Others also, and esp. Grote,
 find the passage troublesome. If we
 take the enomoty at 32 men (with the
 Schol.) and assume (with Thuc.) that
 four men stood in the front rank,
 then the arrangement of the remain-
 ing 28 men may have varied some-
 what, so as to cause a variation in the
 depth of the column. Still complete
 certainty is hardly to be obtained in
 this matter. — 16. ἡ πρώτη τάξις: the

69 δέοντες πεντήκοντα ἄνδρες ἡ πρώτη τάξις ἦν. ἐπεὶ δὲ 1
 ξυνιέναι ἔμελλον ἤδη, ἐνπαῦθα καὶ παραινέσεις καθ'
 ἑκάστους ὑπὸ τῶν οἰκείων στρατηγῶν τοιαῖδε ἐγίγνοντο.
 Μαντινέυσι μὲν ὅτι ὑπὲρ τε πατρίδος ἡ μάχη ἔσται καὶ
 5 ὑπὲρ ἀρχῆς ἅμα καὶ δουλείας, τὴν μὲν μὴ πειρασαμένοις
 ἀφαιρεθῆναι, τῆς δὲ μὴ αὐθις πειρᾶσθαι. Ἀργείοις δὲ
 ὑπὲρ τῆς τε παλαιᾶς ἡγεμονίας καὶ τῆς ἐν Πελοποννήσῳ
 ποτὲ ἰσομοιρίας, μὴ διὰ παντὸς στερισκομένους ἀνέχεσθαι,
 καὶ ἄνδρας ἅμα ἐχθροὺς καὶ ἀστυγείτονας ὑπὲρ πολλῶν
 10 ἀδικημάτων ἀμύνασθαι· τοῖς δὲ Ἀθηναίοις, καλὸν εἶναι
 μετὰ πολλῶν καὶ ἀγαθῶν ξυμμάχων ἀγωνιζομένους μη-
 δενὸς λείπεσθαι, καὶ ὅτι ἐν Πελοποννήσῳ Λακεδαιμο-

front rank, the meaning being here further determined by *παρὰ πάντας*, all along the line.

69. The leaders encourage their troops by suitable addresses.

2. *ξυνιέναι ἔμελλον*: cf. c. 59. 22; iv. 94. 10. — 4. *καὶ ἅμα*: and besides, stands opp. to and in close connexion with the preceding *τε*, adding emphasis to the second clause. *ἅμα* is not to be const. with *ἀρχῆς καὶ δουλείας*. — 5. *τὴν μὲν*: *τουτέστι τὴν ἀρχήν*, Schol. — *μη*: const. with *ἀφαιρεθῆναι*: not to lose. *πειρασαμένοις* is affirmative: after they had made a trial of it. (This relation is reversed in ii. 44. 9, *ὃν ἄντις μὴ πειρασάμενος ἀγαθὸν στερίσκειται*.) For the truth of the statement, see c. 29. 3 ff. — 6. *ἀφαιρεθῆναι, πειρᾶσθαι*: the infs. denote the end or purpose of ἡ μάχη ἔσται, as in ii. 89. 45, *ὃ δὲ ἀγὼν μέγας ὅμῳν, ἢ καταλύσαι τὴν ἐλπίδα ἢ καταστήσαι τὸν φόβον*, the infs. express the purpose of ὁ ἀγὼν. GMT. 97; H. 951. — *τῆς δέ*: sc. *τῆς δουλείας*, their former subjection to the supremacy of Sparta, for this is the meaning of *δουλεία*. — Ἀργεῖοις δέ:

sc. *παραινέσεις ἐγίγνοντο*. The object of the struggle is introduced as above by the prep. *ὑπὲρ*, and the end to be attained is expressed by the infs. *μὴ ἀνέχεσθαι* and *καὶ ἅμα ἀμύνασθαι*. — 7. *τῆς τε παλαιᾶς ἡγεμονίας*: this refers to the earliest times and the rule of Atridae, while *τῆς ἐν Πελοποννήσῳ ἰσομοιρίας* refers to the later relation to Sparta (in the times before the Persian war; see c. 41. 15), which is thus expressed by Hdt. vii. 149. 17, *οἱ Ἀργεῖοί φασι οὐκ ἀνασχέσθαι τῶν Σπαρτιτῶν τὴν πλεονεξίην*. The opposition of these two relations is expressed by *τε, καί*. — 8. *διὰ παντός*: for ever. See on i. 38. 2. — *στερισκομένους*: supplementary partic. with *ἀνέχεσθαι*. GMT. 112, 1; H. 983. Cf. i. 77. 6, *δεινότερα τούτων πάσχοντες ἠνείχοντο*; ii. 74. 2, *ἠνείχοντο καὶ γὰρ τεμονομένην*; vi. 16. 20. — 9. *καὶ ἅμα*: as in 4. — 10. *ἀμύνασθαι*: aor., refers to the particular battle before them. — *εἶναι*: the inf. depends, as does also the clause *ὅτι . . . ἔξουσιν*, upon the idea of indir. disc. introduced by *παραινέσεις ἐγίγνοντο*. — 12. *ἐν Πελοποννήσῳ*: is em-

- νίους νικήσαντες τήν τε ἀρχὴν βεβαιότεραν καὶ μείζω
 ἔξουσι, καὶ οὐ μή ποτέ τις αὐτοῖς ἄλλος ἐς τὴν γῆν
 15 ἔλθῃ. τοῖς μὲν Ἀργείοις καὶ ξυμμάχοις τοιαῦτα παρηγνέθη· 2
 Λακεδαιμόνιοι δὲ καθ' ἐκάστους τε καὶ μετὰ τῶν πολεμι-
 κῶν νόμων ἐν σφίσιν αὐτοῖς ὧν ἠπίσταντο τὴν παρακέ-
 λευσιν τῆς μνήμης * ἀγαθοῖς οὖσιν ἐποιοῦντο, εἰδότες ἔρ-
 γων ἐκ πολλοῦ μελέτην πλείω σῶζουσιν ἢ λόγων δι' ὀλί-
 20 γου καλῶς ῥηθείσαν παραίνεσιν.
 70 Καὶ μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν καὶ οἱ 1
 ξύμμαχοι ἐντόνως καὶ ὀργῇ χωροῦντες, Λακεδαιμόνιοι

phatic: "on their own ground." If the Lacedaemonians could be defeated there, the Athenians need never fear an attack from them in Attica, either by ἐσβολαί or ἐπιτεϊχισμός. This confident expectation is expressed here, as in iv. 95. 6, by the strongest form of the neg. fut. οὐ μή ποτε with the aor. subjv. GMT. 89, 1; H. 1032. This clause is dependent upon ὅτι in 12.

16. καθ' ἐκάστους: refers to the various parts of the Lacedaemonian army as Herbst, Jahrb. 1858, p. 712, has shown, who says, 'for the Spartans regarded an army composed of Peloponnesian contingents as their own, as Lacedaemonian.' Cf. ii. 39. 11. Opp. to the various contingents (καθ' ἐκάστους) stand the Lacedaemonians themselves (ἐν σφίσιν αὐτοῖς). τὴν παρακείμευσιν ἐποιοῦντο belongs with both. But with καθ' ἐκάστους this conveys only the general notion of exhortation, while for the Lacedaemonians proper the characteristic manner of the exhortation is described. Among themselves with (the aid of) war-songs they made their exhortation of the memory (i.e. by awakening the memory) of those things which they knew. μετὰ τῶν πολεμικῶν νόμων· νόμους πολεμικοὺς λέγει τὰ ἄσμα-

τα ἅπερ ᾗδον οἱ Λακεδαιμόνιοι μέλλοντες μάχεσθαι, Schol. They sang the war-songs which arouse the courage. Cf. the fragments of Tyrtaeus, Bergk, Poet. Lyr. Gr. II. p. 8 ff. νόμος is used in this sense by Plat. Legg. iii. 700 b. See App.—17. ἐν σφίσιν αὐτοῖς ὧν ἠπίσταντο τὴν παρακείμευσιν τῆς μνήμης ἐποιοῦντο, κτέ.: παρεκελεύοντο ἀλλήλοις μεμνήσθαι ὧν μεμαθήκεσαν καὶ ἠπίσταντο, Schol. This consciousness, which they were to renew in their memory, is expressed in εἰδότες . . . παρίνεσιν. — 18. ἀγαθοῖς οὖσιν: see App.

70. Both armies march into battle, the Lacedaemonians advancing to the music of flutes.

A. Gellius, Noct. Att. i. 11. 5 quotes this chap. with the remark: auctor historiae graecae grauissimus Thucydides Lacedaemonios summos bellatores non cornuum tubarumve signis, sed tibiarum modulis in proeliis esse usos refert.

1. ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν χωροῦντες Λακεδαιμόνιοι δέ: a decided anacoluthon, ἡ ξύνοδος ἦν being treated as if it were ξυνῆλθον. See on ii. 53. 13.—2. ὀργῇ: summa alacritate

δὲ βραδέως καὶ ὑπὸ αὐλητῶν πολλῶν νόμῳ ἐγκαθεστῶ-
των, οὐ τοῦ θείου χάρῳ, ἀλλ' ἵνα ὁμαλῶς μετὰ ῥυθμοῦ
5 βαίνοντες προέλθοιεν καὶ μὴ διασπασθεῖη αὐτοῖς ἡ τάξις,
ὅπερ φιλεῖ τὰ μεγάλα στρατόπεδα ἐν ταῖς προσόδοις
ποιεῖν.

71 Ξυνιόντων δ' ἔτι Ἄγισ ὁ βασιλεὺς τοιόνδε ἐβουλεύ- 1
σατο δρᾶσαι· τὰ στρατόπεδα ποιεῖ μὲν καὶ ἅπαντα
τοῦτο· ἐπὶ τὰ δεξιὰ κέρατα αὐτῶν ἐν ταῖς ξυνόδοις μάλ-
λον ἐξωθεῖται, καὶ περισχύουσι κατὰ τὸ τῶν ἐναντίων
5 εὐώνυμον ἀμφοτέροι τῷ δεξιῷ, διὰ τὸ φοβουμένους προσ-
στέλλειν τὰ γυμνὰ ἕκαστον ὡς μάλιστα τῇ τοῦ ἐν δεξιᾷ
παρατεταγμένου ἀσπίδι καὶ νομίζειν τὴν πυκνότητα τῆς
ξυγκλήσεως εὐσκεπαστότατον εἶναι· καὶ ἡγείται μὲν τῆς

(Cl.). Cf. ii. 85. 9; vii. 68. 2. — 3. ὑπὸ αὐλητῶν πολλῶν νόμῳ ἐγκαθεστῶτων: to the sound of many flute-players placed among them according to custom. This custom is freq. mentioned. Cf. Hdt. i. 17. 5 f., ὑπὸ συρίγγων; Cic. Tusc. ii. 16. 37, Spartiatarum, quorum procedit mora ad tibiam; Plut. Lyc. 22, ῥυθμῷ πρὸς τὸν αὐλὸν ἐμβαλόντων. See also Milton, Paradise Lost, i. 549 ff. See App. — ἐγκαθεστῶτων: i.e. καθεστῶτων ἐν αὐτοῖς, referring to their position in the ranks: inter exercitum positi, Gellius. — 4. οὐ τοῦ θείου χάριν: non prorsus ex aliquo ritu religionum neque rei diuinæ gratia, Gellius. — 5. προέλθοιεν: see App. — 6. φιλεῖ: solent. See on i. 78. 5. — 7. ποιεῖν: almost in the sense of πάσχειν. So also in c. 71. 2.

71. Agis tries to extend his left wing and strengthen it by a detachment from his right.

1. ξυνιόντων: gen. abs. without a subst. Cf. c. 17. 11; i. 2. 9. — 2. τὰ στρατόπεδα ποιεῖ μὲν κτέ.: the explan-

ation of τοιόνδε, which begins with δέισας δὲ Ἄγισ, 14, is preceded by some observations on the disposition of all armies (const. καὶ ἅπαντα with τὰ στρατόπεδα) before a battle. The application of these remarks to this particular battle explains the purpose of the movement undertaken by Agis. ποιεῖ is used like ποιεῖν in c. 70. 7. τοῦτο, explaining what follows, is elsewhere in Thuc. followed by γάρ. See App. — 3. ἐν ταῖς ξυνόδοις: i.e. ἐν τῷ ξυνιέναι: not in the battle itself, but in the advance to attack. — μᾶλλον ἐξωθεῖται: i.e. beyond their original position, more toward the right. ἐξωθεῖται, ἐκτείνεται, Schol. — 4. περισχύουσι: like περιέσχον, 12; outflank, extend further. Cf. iii. 107. 16, μέizon γὰρ ἐγένετο καὶ περιέσχε τὸ τῶν Πελοποννησίων στρατόπεδον. — κατὰ τὸ ... εὐώνυμον: opposite their opponents' left wing. See on i. 33. 22, κατ' αὐτούς; 48. 12. — 5. προσστέλλειν: see App. — 8. εὐσκεπαστότατον: prob. neut., acc. to the usage of Thuc. Cf. i. 10. 1; 138. 27; iii. 37. 2; iv. 62. 3; 76. 15; vi. 39. 1. So far as the form is

αἰτίας ταύτης ὁ πρωτοστάτης τοῦ δεξιοῦ κέρως, προθυ-
 10 μούμενος ἐξαλλάσσειν ἀεὶ τῶν ἐναντίων τὴν ἑαυτοῦ γύμ-
 νωσιν, ἔπονται δὲ διὰ τὸν αὐτὸν φόβον καὶ οἱ ἄλλοι.
 καὶ τότε περιέσχον μὲν οἱ Μαντινῆς πολὺ τῷ κέρα τῶν 2
 Σκιριτῶν, ἔτι δὲ πλεόν οἱ Λακεδαιμόνιοι καὶ Τεγεᾶται
 τῶν Ἀθηναίων, ὅσῳ μείζον τὸ στράτευμα εἶχον. δέισας 3
 15 δὲ Ἄγρις μὴ σφῶν κυκλωθῇ τὸ εὐώνυμον, καὶ νομίσας
 ἄγαν περιέχειν τοὺς Μαντινέας, τοῖς μὲν Σκιρίταις καὶ
 Βρασιδείοις ἐσήμηνεν ἐπεξαγαγόντας ἀπὸ σφῶν ἐξισῶσαι
 τοῖς Μαντινεῦσιν, ἐς δὲ τὸ διάκενον τοῦτο παρήγγελλεν
 ἀπὸ τοῦ δεξιοῦ κέρως δύο λόχους τῶν πολεμάρχων Ἰπ-
 20 πονοῖδα καὶ Ἀριστοκλεῖ ἔχουσι παρελθεῖν καὶ ἐσβαλόντας
 πληρῶσαι, νομίζων τῷ θ' ἑαυτῶν δεξιῷ ἔτι περιουσίαν

concerned, it might also be fem. See on iii. 89. 21; 101. 9.—**ἡγείται τῆς αἰτίας**: “is originally responsible” (Jowett).—9. **ὁ πρωτοστάτης**: the man at the extreme right of the front rank. Cf. Poll. i. 127.—10. **ἐξαλλάσσει . . . γύμνωσιν**: μὴ κατὰ δόρυ τοῦ ἐναντίου ἔχειν τὰ γυμνά τοῦ σώματος, τούτῃστι τὰ δεξιὰ, Schol. ἐξαλλάσσειν with gen., as here, means *withdraw from*.

12. **καὶ τότε**: and in this case. The special case illustrates the preceding general statements. One would expect here **τότε δὲ καὶ οἱ Μαντινῆς** to correspond to **τὰ στρατόπεδα ποιεῖ μὲν καὶ ἅπαντα ταῦτα** in 2, but the clause with **δέ** corresponding to **μὲν** of 2 has been so long deferred that it is at last omitted entirely, and a new sent. is begun.—**οἱ Μαντινῆς . . . τῶν Ἀθηναίων**: cf. c. 67.

17. **ἐσήμηνεν**: σημαίνειν (cf. c. 10. 13; ii. 84. 5; vii. 50. 26) and **παράγγελλεν** (cf. c. 10. 14; 73. 11) are used esp. of military orders.—**ἐπεξαγαγόν-**

τας: *advancing their line*.—**ἀπὸ σφῶν**: *from themselves, i.e. from their main body*. Agis said “from us” (ἀφ’ ἡμῶν), which becomes in indir. disc. ἀπὸ σφῶν.—**ἐξισῶσαι**: is intrans. Cf. vi. 87. 23. They were to move to the left, that they might become equal to the Mantineans who form the enemy’s right wing, i.e. in order to avoid being outflanked.—18. **τὸ διάκενον τοῦτο**: the gap formed by advancing the Sciritae and the Brasidean contingent toward the left.—19. **τῶν πολεμάρχων**: is part. gen., depending immediately upon the proper names. Cf. i. 24. 5; 126. 7.—20. **Ἀριστοκλεῖ**: perhaps the brother of King Pleistanax, mentioned in c. 16. 23, if the reading ἀδελφοῦ is correct.—**ἐσβαλόντας**: i.e. throwing themselves into the space made vacant by the movement of the Sciritae and Brasideans toward the left.—21. **πληρῶσαι**: sc. τὸ διάκενον.—**περιουσίαν**: cf. 14, ὅσῳ μείζον τὸ στράτευμα εἶχον.—22. **τὸ κατὰ τοὺς Μαντινέας**: the part opposed

ἔσεσθαι καὶ τὸ κατὰ τοὺς Μαντινέας βεβαιότερον τετά-
 72 ξεσθαι. Ξυνέβη οὖν αὐτῷ ἅτε ἐν αὐτῇ τῇ ἐφόδῃ καὶ ἐξ 1
 ὀλίγου παραγγείλαντι τὸν τε Ἀριστοκλέα καὶ τὸν Ἴππο-
 νοῦδαν μὴ θελήσαι παρελθεῖν, ἀλλὰ καὶ διὰ τοῦτο τὸ
 αἰτίαμα ὕστερον φεύγειν ἐκ Σπάρτης δόξαντας μαλακι-
 5 σθῆναι, καὶ τοὺς πολεμίους φθάσαι τῇ προσμίξει, καὶ
 κελεύσαντος αὐτοῦ, ἐπὶ τοὺς Σκιρίτας ὥς οὐ παρήλθον
 οἱ λόχοι, πάλιν αὖ σφίσι προσμῖξαι, μὴ δυνηθῆναι ἔτι
 μηδὲ τούτους ξυγκλῆσαι. ἀλλὰ μάλιστα δὴ κατὰ πάντα 2

to the Mantineans, i.e. the left wing, which was formed by the Sciritae. See on 4. — **βεβαιότερον τετάξασθαι**: ἐν ἀσφαλείᾳ ἔσεσθαι, ὥς ἂν μὴ δυνάμενον κυκλωθῆναι, Schol.

72. This order is disobeyed, consequently the left wing is defeated, but the centre and right wing gain a decisive victory.

1. **ξυνέβη** κτέ.: the two clauses *τὸν τε Ἀριστοκλέα . . . μὴ θελήσαι παρελθεῖν* and *καὶ τοὺς πολεμίους φθάσαι τῇ προσμίξει* depend upon *ξυνέβη*. Between these is inserted a third clause, *ἀλλὰ καὶ . . . μαλακισθῆναι*, which is really parenthetical, but is formally dependent upon *ξυνέβη* because it is attracted by its surroundings into the acc. and inf. See on c. 48. 3. St. would like to read *ἔφηνον* and *δόξαντες*, but it is more likely that Thuc. employed this peculiar form of attraction than that it crept in as a later corruption. — **ἅτε**: const. with *παραγγείλαντι*, for *ἅτε* is always joined with participles. in Thuc. Cf. iv. 94. 7; 130. 25; vii. 44. 30; 58. 20; 85. 15; viii. 52. 13. The two adv. expressions, *ἐν αὐτῇ τῇ ἐφόδῃ* and *ἐξ ὀλίγου* (at short notice) mutually explain one another. — 4. **φεύγειν**: they were exiled, doubtless after a trial. Cf. c.

26. 24. — **δόξαντας μαλακισθῆναι**: because they were considered (either by the people or by their judges) to have acted like cowards. — 5. **φθάσαι τῇ προσμίξει**: equiv. to *προσμίγοντας φθάσαι*, they got ahead of them with their attack, i.e. they attacked them before the movement was carried out. The verb *προσμιγνύναι* in the sense of attack occurs in i. 111. 13; ii. 39. 17; iv. 96. 6. The use of the dat. is peculiar. St. compares Dem. xxi. 38, *ὁρῇ καὶ τρόπῳ προπετεῖα φθάσας τὸν λογισμόν*. See App. — 6. **ἐπὶ τοὺς Σκιρίτας**: this stands before the conj. ὥς for emphasis. Cf. i. 19. 2; ii. 64. 17; iii. 56. 26; iv. 27. 2. As the two lochi did not move to fill the space left vacant (*τὸ διάκενον τοῦτο*) by the departure of the Sciritae, Agis commanded the latter to return to the main body of the army (*σφίσι* like *ἀπὸ σφῶν* in 17, and *προσμῖξαι* as in c. 58. 3 and iii. 106. 14). This, however, they were unable to do, because the enemy were already between them and their friends. See App. — 8. **ξυγκλῆσαι**: intr. as in iv. 35. 2.

8. **ἀλλὰ μάλιστα δὴ**: the force of this is the same as that of *μάλιστα δὴ* of c. 66. 6, except that it is strengthened by *ἀλλά*. — 9. **ἐμπειρίαι**: the

τῇ ἐμπειρίᾳ Λακεδαιμόνιοι ἐλασσωθέντες τότε τῇ ἀνδρίᾳ
 10 ἔδειξαν οὐχ ἦσσον περιγενόμενοι. ἐπειδὴ γὰρ ἐν χερσὶν 3
 ἐγίγνοντο τοῖς ἐναντίοις, τὸ μὲν τῶν Μαντινέων δεξιὸν
 τρέπει αὐτῶν τοὺς Σκιρίτας καὶ τοὺς Βρασιδεῖους, καὶ
 ἐσπεσόντες οἱ Μαντινῆς καὶ οἱ ξύμμαχοι αὐτῶν καὶ τῶν
 15 Ἀργείων οἱ χίλιοι λογάδες κατὰ τὸ διάκενον καὶ οὐ ξυγ-
 κλησθὲν τοὺς Λακεδαιμονίους διέφθειρον, καὶ κυκλω-
 σάμενοι ἔτρεψαν καὶ ἐξέωσαν ἐς τὰς ἀμάξας καὶ τῶν
 πρεσβυτέρων τῶν ἐπιτεταγμένων ἀπέκτεινάν τινας. καὶ 4
 ταύτῃ μὲν ἦσσῶντο οἱ Λακεδαιμόνιοι· τῷ δ' ἄλλῳ στρα-
 τοπέδῳ, καὶ μάλιστα τῷ μέσῳ, ἥπερ ὁ βασιλεὺς Ἅγισ ἦν
 20 καὶ περὶ αὐτὸν οἱ τριακόσιοι ἱππῆς καλούμενοι, προσ-

experience and the ease and accuracy in the execution of manoeuvres which result from experience. In this the Lacedaemonians were inferior throughout (κατὰ πάντα ἐλασσωθέντες). Indeed, this was the first great battle upon open ground in which they had engaged for many years (see Müller-Strübing, *Thuc. Forsch.* p. 12 f.), and at the very beginning of the battle they did not succeed in carrying out the movements commanded by Agis. Nevertheless they proved that they were superior in courage, and thereby won the victory. ἔδειξαν περιγενόμενοι, showed by the result that they were superior (const. as in c. 9. 40 and iv. 73. 8), is the expression of one who regards the battle from a later point of view; hence the aor. (not περιγενόμενοι with Poppe and St.). The account of the actual events is introduced by the following γάρ. See App.

12. αὐτῶν: i.e. τῶν Λακεδαιμονίων. The gen. of the pron. stands first as in i. 30. 14; iv. 199. 2. — 14. οἱ χίλιοι λογάδες: cf. c. 67. 13. — οὐ ξυγκλησθὲν: cf. μὴ δυνηθῆναι ξυγκληθῆσαι, 7. —

15. τοὺς Λακεδαιμονίους: i.e. those who, acc. to c. 67. 5 f., had been placed next to (ἐξῆς) the Sciritae and Brasideans, but had been separated from them by their movement toward the left (c. 71. § 3). The enemy now came in between the Sciritae and the Lacedaemonians, and attacked the flank of the latter. — διέφθειρον: impf., "they inflicted great losses upon them." Cf. iii. 98. 12. — κυκλωσάμενοι: since they had advanced into the διάκενον. — 16. ἐς τὰς ἀμάξας: ἔσω τῶν ἀμαξῶν, Schol. Among the baggage-wagons which stood behind the army. Near these the πρεσβύτεροι were drawn up in reserve, ἐπιτεταγμένοι.

20. οἱ τριακόσιοι ἱππῆς καλούμενοι: cf. Hdt. viii. 124. 13, τριηκόσιοι Σπαρτιτῶν λογάδες, οὗτοι οἵπερ ἱππέες καλέονται (perhaps Kr., followed by St. and v. Herwerden, is right in inserting οἱ before ἱππῆς). These men who 'were chosen from the flower of the Spartan youth, served as a royal body-guard as well on foot as on horseback.' Hermann, *Griech. Staatsalt.*

πεσόντες τῶν Ἀργείων τοῖς πρεσβυτέροις καὶ πέντε λόχοις ὠνομασμένοις καὶ Κλεωναίοις καὶ Ὀρνεάταις καὶ Ἀθηναίων τοῖς παρατεταγμένοις ἔτρεψαν οὐδὲ ἐς χεῖρας τοὺς πολλοὺς ὑπομείναντας, ἀλλ' ὥς ἐπῆσαν οἱ Λακε-
 25 δαιμόνιοι, εὐθὺς ἐνδόντας καὶ ἔστω οὓς καὶ καταπατη-
 73 θέντας τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν. ὥς δὲ ταύτῃ 1
 ἐνεδεδώκει τὸ τῶν Ἀργείων καὶ ξυμμάχων στράτευμα, παρερρήγνυντο ἤδη ἅμα καὶ ἐφ' ἐκάτερα, καὶ ἅμα τὸ

§ 29. 15 ff. They certainly served on foot, but of their use as cavalry there is no proof. See Gilbert, *Griech. Staatsalt.* I. p. 77. — 21. τῶν Ἀργείων: see App. — τοῖς πρεσβυτέροις καὶ πέντε λόχοις ὠνομασμένοις: ἅμα ἀναγνωστέον πεντελόχοις. Schol. Nothing is known of the relation of these divisions of the Argive troops to one another, or to the χίλιοι λογάδες of 14, and c. 67. 13. ὠνομασμένοις indicates that πέντε λόχοι or πεντελόχοι was the conventional name of a division of troops, which seems, in conjunction with the πρεσβύτεροι, to be identical with the ἄλλοι Ἀργεῖοι of c. 67. 15. See Arnold's note on this passage. — 23. Ἀθηναίων τοῖς παρατεταγμένοις: this is that part of the Attic contingent (cf. c. 61. 1; 67. 17) which stood next the Orneatae, furthest toward the right. The fortunes of the main body of the Athenians are related in c. 73. 4 ff. — οὐδὲ ἐς χεῖρας ὑπομείναντας: i.e. οὐδὲ μέχρι τοῦ ἐς χεῖρας ἐλθεῖν ὑπομείναντας: "not waiting until they came to close quarters." Similarly, μήτε ἐς ἄλκην ὑπομείναι, iii. 108. 5. — 25. καταπατηθέντας: sc. ὑπ' ἀλλήλων, as Grote, VI. c. 56, p. 356 f., has shown. — 26. τὴν ἐγκατάληψιν: correctly explained by Grote as subj. of μὴ φθῆναι. This is equiv. to τοῦ τοὺς Λακεδαιμονίους μὴ φθῆναι ἐγκαταλα-

βόντας αὐτούς. In their panic they fell under the feet of their own comrades, running away, that the enemy might not catch them before they could escape. ἐγκατάληψιν is very expressive: "the holding fast, while still on the spot" (ἐν); Grote translates: "the actual grasp of the Lacedaemonians." — 26. τοῦ μὴ: with inf. expressing purpose. See on i. 4. 6, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ. GMT. 95, 1; H. 960.

73. The Athenians were saved from excessive losses by the assistance of their cavalry; nor did the Lacedaemonians pursue their defeated opponents very far.

3. παρερρήγνυντο, ἐκυκλοῦτο: the two impfs., each with ἅμα, indicate the moment of the greatest peril. "The (defeated) Argives and their allies were on the point of being entirely severed from the rest of the army, and at the same time the right wing of the enemy was on the point of surrounding the Athenians." Among the allies the body of Athenians mentioned in c. 72. 23 is included. οἱ Ἀργεῖοι καὶ ξύμμαχοι is to be supplied as subj. of παρερρήγνυντο. Cf. iv. 96. 25; vi. 70. 10. — ἐφ' ἐκάτερα: they were separated on the right from the victorious Mantineans, who were pressing forward, and on the left

δεξιὸν τῶν Λακεδαιμονίων καὶ Τεγεατῶν ἐκυκλοῦτο τῷ
 5 περιέχοντι σφῶν τοὺς Ἀθηναίους, καὶ ἀμφοτέρωθεν
 αὐτοὺς κίνδυνος περιειστήκει, τῇ μὲν κυκλούμενους, τῇ
 δὲ ἤδη ἡσσημένους. καὶ μάλιστ' ἂν τοῦ στρατεύματος
 ἔταλαιπώρησαν, εἰ μὴ οἱ ἱππῆς παρόντες αὐτοῖς ὠφέλι-
 μοι ἦσαν. καὶ ξυνέβη τὸν Ἄγιν, ὡς ᾔσθετο τὸ εὐώνυμον 2
 10 σφῶν ποιοῦν τὸ κατὰ τοὺς Μαντινέας καὶ τῶν Ἀργείων
 τοὺς χιλίους, παραγγεῖλαι παντὶ τῷ στρατεύματι χωρῆσαι
 ἐπὶ τὸ νικώμενον. καὶ γενομένου τούτου οἱ μὲν Ἀθη- 3
 ναῖοι ἐν τούτῳ, ὡς παρήλθε καὶ ἐξέκλινεν ἀπὸ σφῶν
 τὸ στράτευμα, καθ' ἡσυχίαν ἐσώθησαν καὶ τῶν Ἀργείων
 15 μετ' αὐτῶν τὸ ἡσσηθέν. οἱ δὲ Μαντινῆς καὶ οἱ ξύμμα-
 χοι καὶ τῶν Ἀργείων οἱ λογάδες οὐκέτι πρὸς τὸ ἐγκεί-
 σθαι τοῖς ἐναντίοις τὴν γνώμην εἶχον, ἀλλ' ὁρῶντες
 τοὺς τε σφετέρους νενικημένους καὶ τοὺς Λακεδαιμο-
 νίους ἐπιφερομένους ἐς φυγὴν ἐτράποντο. καὶ τῶν μὲν 4
 20 Μαντινέων καὶ πλείους διεφθάρησαν, τῶν δὲ Ἀργείων

from the main body of the Athenians, who composed the extreme left wing (see c. 67. 17), and were now in danger of being surrounded by the right wing of the Lacedaemonians and Tegeans. — 4. τῷ περιέχοντι σφῶν: cf. c. 71. 13. — 6. αὐτούς: sc. τοὺς Ἀθηναίους, refers to them all, so that their two divisions are designated in their situation at the moment, the one as *κυκλούμενοι* (pres. pass. on the point of being surrounded), the other as *ἡσσημένοι* acc. to c. 72. 23 ff. — 8. οἱ ἱππῆς: i.e. the three hundred of c. 61. 2 and 67. 18. — παρόντες: by their presence, because the enemy dared not come near them; or possibly we should read *παριόντες*, by advancing to protect the foot-force.

9. καὶ ξυνέβη: then it happened. — τὸ εὐώνυμον σφῶν: cf. c. 71. 15. — 11.

παραγγεῖλαι: see on c. 71. 17. — χωρῆσαι ἐπὶ τὸ νικώμενον: to go to (assist) the defeated part of the army (the left wing). This movement is described in the following *παρήλθε καὶ ἐξέκλινε ἀπὸ σφῶν* (τῶν Ἀθηναίων) τὸ στράτευμα: they turned toward the left and moved away from the Athenians. This intr. use of *ἐκκλίνειν* does not occur elsewhere.

15. τὸ ἡσσηθέν: i.e. the part of the Argives which had been defeated in c. 72. 21. The aor. is used in reference to the action there described; the pf. *ἡσσημένους* (7), in reference to the condition resulting from that action. — 16. πρὸς τὸ ἐγκείσθαι: cf. c. 72. 16 ff. — 19. ἐπιφερομένοι: this results from the *χωρῆσαι ἐπὶ τὸ νικώμενον* of 11.

20. καὶ πλείους: these words are opp.

λογάδων τὸ πολὺ ἐσώθη. ἡ μέντοι φυγὴ καὶ ἀποχώρη-
σις οὐ βίαιος οὐδὲ μακρὰ ἦν· οἱ γὰρ Λακεδαιμόνιοι
μέχρι μὲν τοῦ τρέψαι χρονίους τὰς μάχας καὶ βεβαίους
τῷ μένῃ ποιοῦνται, τρέψαντες δὲ βραχείας καὶ οὐκ ἐπὶ
25 πολὺ τὰς διώξεις.

74 Καὶ ἡ μὲν μάχη τοιαύτη καὶ ὅτι ἐγγύτατα τούτων 1
ἐγένετο, πλείστου δὲ χρόνου μεγίστη δὴ τῶν Ἑλληνικῶν
καὶ ὑπὸ ἀξιολογωτάτων πόλεων ξυνελθοῦσα. οἱ δὲ Λα- 2
κεδαιμόνιοι προθέμενοι τῶν πολεμίων νεκρῶν τὰ ὄπλα
5 τροπαῖον εὐθὺς ἵστασαν καὶ τοὺς νεκροὺς ἐσκύλευον καὶ
τοὺς αὐτῶν ἀνείλυντο καὶ ἀπήγαγον ἐς Τεγέαν, οὐπερ
ἐτάφησαν, καὶ τοὺς τῶν πολεμίων ὑποσπόνδους ἀπέδωκαν.

to the following τῶν Ἀργείων λογάδων τὸ πολὺ ἐσώθη. Of these only a few fell, while a greater number of the Mantineans were cut down. καὶ is emphatic; not only did they take to flight, but a considerable number were killed (more than of the λογάδες; 200, acc. to c. 74. 9). See App.—22. οὐ βίαιος: “not hotly pursued.” Cf. iv. 31. 15.—οὐδὲ μακρά: correctly explained by the Schol. as referring to distance: οὐδὲ ἐπὶ πολὺ διάστημα.—23. χρονίους (in i. 12. 3, with fem. ending χρονία) καὶ βεβαίους: these are pred. adjs. with τὰς μάχας ποιοῦνται, corresponding to advs. with μάχεσθαι. So βραχείας (temporal) belongs with τὰς διώξεις, sc. ποιοῦνται. Plut. Lyc. 22 makes a similar statement concerning the Lacedaemonian manner of fighting.

74. The number of slain on both sides.

1. τοιαύτη καὶ ὅτι ἐγγύτατα τούτων: cf. i. 22. 17, τοιούτων καὶ παραπλησίων; vii. 42. 10, ἴσον καὶ παραπλήσιον. Slightly different is vii. 86. 23, τοιαύτη ἢ ὅτι ἐγγύτατα τούτων αἰτία. — 2.

πλείστου δὲ χρόνου μεγίστη δὴ: δὴ is repeated with the sups. on account of the special emphasis. On the gen. of time, see Kr. Spr. 47, 2, 3.—3. ξυνελθοῦσα: see App.

4. προθέμενοι τῶν πολεμίων νεκρῶν τὰ ὄπλα: i.e. πρὸ τῶν πολεμίων νεκρῶν τὰ ὄπλα θέμενοι (see on ii. 2. 22): “they halted in front of the enemy’s dead.” So const. by Haase, *Lucubr. Thuc.* p. 7. Herbst, *Jahrbb.* 1858, p. 693, shows, by comparison of this passage with Xen. *Ages.* ii. 15, that this was done ‘because then the enemy would certainly be compelled to ask for their dead,’ and thus own themselves defeated.—5. ἵστασαν: impf. The erection of the τροπαῖον was not perfected until after the enemy owned their defeat. This they did ὑποσπόνδους τοὺς νεκροὺς κομιζόμενοι (cf. ii. 79. 29) or ἀναιρούμενοι (cf. vii. 5. 10), which corresponds to the ἀποδιδόναι of the victors.—ἐσκύλευον: the remark of Aelian *V.H.* vi. 6, οὐκ ἐξῆν ἀνδρὶ Λάκωνι οὐδὲ σκυλευσαι τὸν πολέμιον applies, then, only to the time of the actual battle.

ἀπέθανον δὲ Ἀργείων μὲν καὶ Ὀρνεατῶν καὶ Κλεωναίων 3
 ἑπτακόσιοι, Μαντινέων δὲ διακόσιοι, καὶ Ἀθηναίων ξὺν
 10 Αἰγινήταις διακόσιοι καὶ οἱ στρατηγοὶ ἀμφοτέρω. Λα-
 κεδαιμονίων δὲ οἱ μὲν ξύμμαχοι οὐκ ἔταλαιπώρησαν
 ὥστε καὶ ἀξιόλογόν τι ἀπογενέσθαι· αὐτῶν δὲ χαλεπὸν
 μὲν ἦν τὴν ἀλήθειαν πυθέσθαι, ἐλέγοντο δὲ περὶ τρια-
 75 κοσίους ἀποθανεῖν. τῆς δὲ μάχης μελλούσης ἔσεσθαι 1
 καὶ Πλειστοάναξ ὁ ἕτερος βασιλεὺς ἔχων τοὺς τε πρε-
 σβυτέρους καὶ νεωτέρους ἐβοήθησε· καὶ μέχρι μὲν Τε-
 γέας ἀφίκετο, πυθόμενος δὲ τὴν νίκην ἀπεχώρησε. καὶ 2
 5 τοὺς ἀπὸ Κορίνθου καὶ ἔξω ἰσθμοῦ ξυμμάχους ἀπ-
 ἔστρεψαν πέμψαντες οἱ Λακεδαιμόνιοι, καὶ αὐτοὶ ἀνα-
 χωρήσαντες καὶ τοὺς ξυμμάχους ἀφέντες (* Κάρνεια γὰρ
 αὐτοῖς ἐτύγχανον ὄντα) τὴν ἑορτὴν ἦγον. καὶ τὴν ὑπὸ 3
 τῶν Ἑλλήνων τότε ἐπιφερομένην αἰτίαν ἔς τε μαλακίαν

9. ξὺν Αἰγινήταις: this shows that Cleruchi from Aegina (see ii. 27. 5 ff.) had also been called out.—10. οἱ στρατηγοὶ ἀμφοτέρω: Laches and Nicostratus. Cf. c. 61. 2.—11. οἱ ξύμμαχοι: i.e. the allies from Arcadia, who are not mentioned in the account of the battle; hence οὐκ ἔταλαιπώρησαν, they had not been exposed and had not suffered any considerable losses.—12. ὥστε καὶ ἀξιόλογόν τι ἀπογενέσθαι: καὶ has the effect of adding to the assurance that something in itself improbable nevertheless really happened. See on i. 15. 7; iv. 48. 25. ἀπογίγνεσθαι, be missing, die, occurs also in ii. 34. 4; 51. 22; 98. 10.

75. Remarks on the battle of Mantinea. The hostilities between Epidaurus and Argos are renewed.

1. τῆς δὲ μάχης μελλούσης κτέ.: the epexegetical δὲ introduces the following aors. (ἐβοήθησε and ἀφίκετο,

to be translated by the English plpf.), which go back to the time before the battle.—2. ὁ ἕτερος βασιλεὺς: either the law mentioned by Hdt. v. 75. 9 f., μὴ ἐξεῖναι ἔπεσθαι ἀμφοτέρους τοὺς βασιλέας ἐξιούσης στρατιῆς, was neglected in this instance, or it did not apply to the sending of reinforcements.—τοὺς τε πρεσβυτέρους καὶ νεωτέρους: cf. c. 64. 10 ff.—3. καὶ . . . ἀπέστρεψαν: the narrative of the events succeeding the battle is resumed.

5. τοὺς ἀπὸ Κορίνθου κτέ.: see c. 64. 15.—ἀπέστρεψαν: they caused them to turn back. Cf. iv. 97. 7.—7. Κάρνεια: on the time of this festival, see on c. 54. 8.—8. ἐτύγχανον ὄντα: on the pl., see on ἐπῆλθον Ὀλύμπια, i. 126. 13.

8. καὶ . . . ἀπελύσαντο: "and so by this one deed they had done away with the accusation which was commonly brought against them at that time."—9. τότε: taken in connexion

10 διὰ τὴν ἐν τῇ νήσῳ ξυμφορὰν καὶ ἐς τὴν ἄλλην ἀβου-
 λίαν τε καὶ βραδυτῆτα ἐνὶ ἔργῳ τούτῳ ἀπελύσαντο,
 τύχῃ μὲν ὡς ἐδόκουν κακιζόμενοι, γνώμῃ δὲ οἱ αὐτοὶ
 ἔτι ὄντες.

Τῇ δὲ προτέρᾳ ἡμέρᾳ ξυνέβη τῆς μάχης ταύτης 4
 15 καὶ τοὺς Ἐπιδαυρίους πανδημεὶ ἐσβαλεῖν ἐς τὴν Ἀργεῖαν
 ὡς ἐρήμον οὔσαν καὶ τοὺς ὑπολοίπους φύλακας τῶν
 Ἀργείων ἐξελθόντων αὐτῶν διαφθεῖραι πολλούς. καὶ 5
 Ἡλείων τρισχιλίων ὀπλιτῶν βοηθησάντων Μαντινεῦσιν
 ὕστερον τῆς μάχης καὶ Ἀθηναίων χιλίων πρὸς τοῖς προ-
 20 τέροις, ἐστράτευσαν ἅπαντες οἱ ξύμμαχοι οὗτοι εὐθὺς
 ἐπὶ Ἐπίδauρον, ἕως οἱ Λακεδαιμόνιοι Κάρνεια ἦγον, καὶ
 διελόμενοι τὴν πόλιν περιετείχιζον. καὶ οἱ μὲν ἄλλοι 6
 ἐξεπαύσαντο, Ἀθηναῖοι δὲ ὥσπερ προσετάχθησαν τὴν

with τὴν ἐν τῇ νήσῳ ξυμφορὰν, evidently
 refers to the whole period since the
 capture of Sphacteria in 425 B.C. —
 ἐπιφερομένην αἰτίαν: cf. αἰτίαν ἐπιφέ-
 ρειν, iii. 46. 26. — ἐς μαλακίαν: cf. viii.
 88. 8, ἐς τὴν φιλίαν διαβάλλειν. — 10.
 ἐς τὴν ἄλλην ἀβουλίαν: general stu-
 pidity. On this use of ἄλλος, see on
 i. 128. 21; ii. 14. 2. — 12. κακιζόμενοι:
 being ill-spoken of, having incurred dis-
 grace. This is in accordance with the
 use of this word elsewhere in Thuc.
 (cf. i. 105. 26; ii. 21. 23) and with
 ὑπὸ τῶν Ἑλλήνων ἐπιφερομένην αἰτίαν
 above. The dat. τύχῃ must then
 be taken to mean "by a mishap,"
 "through unfortunate circumstances."
 (The explanation "hardly used by
 fortune" would be appropriate as re-
 gards the sense, but is not in accord-
 ance with the use of κακίζεσθαι.) A
 similar idea is expressed in ii. 87.
 7 ff.

14. προτέρᾳ: see App. — τῆς μά-
 χης: depends upon the comp. προτέρᾳ

as, 19, upon ὕστερον. — 16. ὡς ἐρήμον
 οὔσαν: τοῦ στρατεύματος, Schol. This
 is retaliation for the attack mentioned
 in c. 56. § 5. — 16. τῶν Ἀργείων:
 const. with φύλακας. — 17. ἐξελθόντων
 αὐτῶν: "since the citizens fit for
 military service had gone away." St.
 strikes out αὐτῶν and takes τῶν Ἀρ-
 γείων ἐξελθόντων together. — 17. πολ-
 λούς: const. as pred. in great numbers.

18. Ἡλείων: the Eleans had de-
 layed for a time on account of anger.
 See c. 62. 5. — 19. τοῖς προτέροις: cf.
 c. 61. 1 ff. Thuc. does not tell what
 general or generals took the command
 of the Athenian troops in place of
 those who had fallen (see c. 61. 2; 74.
 10). Müller-Strübing, *Aristoph. und
 die hist. Krit.* p. 447 ff., suggests De-
 mosthenes. This seems, in view of
 c. 80. 16, not improbable (though Cl.
 thinks otherwise). — 22. διελόμενοι:
 used of like operations in ii. 75. 11;
 78. 4; iv. 69. 10; vii. 19. 6.

23. ἐξεπαύσαντο: ἀπέκαμον τοῦ περι-

ἄκραν τὸ Ἡραῖον εὐθὺς ἐξεργάσαντο. καὶ ἐν τούτῳ
25 ξυγκαταλιπόντες ἅπαντες τῷ τειχίσματι φρουρὰν ἀν-
εχώρησαν κατὰ πόλεις ἕκαστοι. καὶ τὸ θέρος ἐτελεύτα.

76 Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἀρχομένου * εὐ- 1
θὺς οἱ Λακεδαιμόνιοι [ἐπειδὴ τὰ Κάρνεια ἤγαγον] ἐξ-
εστράτευσαν, καὶ ἀφικόμενοι ἐς Τεγέαν λόγους προύπεμ-
πον ἐς τὸ Ἄργος ξυμβατηρίους. ἦσαν δὲ αὐτοῖς πρότερόν 2
5 τε ἄνδρες ἐπιτήδαιοι καὶ βουλόμενοι τὸν δῆμον τὸν ἐν
Ἄργει καταλῦσαι, καὶ ἐπειδὴ ἡ μάχη ἐγεγένητο, πολλῷ
μᾶλλον ἐδύναντο πείθειν τοὺς πολλοὺς ἐς τὴν ὁμολο-
γίαν. ἐβούλonto δὲ πρῶτον σπονδὰς ποιήσαντες πρὸς
τοὺς Λακεδαιμονίους αὐθις ὕστερον καὶ ξυμμαχίαν, καὶ
10 οὕτως ἤδη τῷ δήμῳ ἐπιτίθεσθαι. καὶ ἀφικνεῖται πρόξε- 3
νος ὢν Ἀργείων Λίχας ὁ Ἀρκεσιλάου παρὰ τῶν Λακε-
δαιμονίων δύο λόγῳ φέρων ἐς τὸ Ἄργος, τὸν μὲν καθ'

τειχίζειν. Schol. The mid. in Thuc. occurs here only; ἐκπαύσω in Eur. *Ion*, 144. — τὴν ἄκραν τὸ Ἡραῖον: appos. 'The Heraeum by the harbour, the site of which can be found on the small rocky height.' Curtius, *Pelopon.* II. p. 428. Cf. Paus. ii. 29. 1, τὸ δὲ πρὸς τῷ λιμένι ἐπὶ ἄκρας ἀνεχούσης ἐς θάλασσαν λέγουσιν Ἡρας εἶναι. — 24. ἐξεργάσαντο: on this side the Athenians finished the wall of circumvallation which, with the outworks which may have belonged to it, formed the *τειχίσμα* of 25.

76. In Argos the oligarchical party gains the upper hand, and brings about a peace with Sparta.

1. εὐθὺς: const. with ἀρχομένου. Cf. c. 13. 2; iv. 52. 1. — 2. [ἐπειδὴ τὰ Κάρνεια ἤγαγον]: see App. — 3. λόγους ξυμβατηρίους: proposals of peace. Not found elsewhere in Att. writers; later freq. used, esp. by Dion H. (ii. 45, etc.).

4. αὐτοῖς: const. grammatically with ἐπιτήδαιοι, but its position at the beginning of the sent. points to a general relation: "there had always been partizans of theirs there." — 5. τὸν δῆμον: τὴν δημοκρατίαν. Schol. Cf. iii. 81. 20. — 7. τοὺς πολλοὺς: the many, the people (Cl. renders, a great number, and cites iv. 6. 6, which does not apply). — ἐς τὴν ὁμολογίαν: a rare const. with πείθειν which is defined by the Schol. ἤγουν καταπεῖσαι ὁμολογήσαι καὶ συνθέσθαι. — 8. σπονδὰς ποιήσαντες: after they had first made a truce (cf. c. 30. 26; ii. 29. 24); with ξυμμαχίαν, 9, we must supply ποιῆσαι (cf. c. 30. 26; ii. 29. 24; viii. 6. 10), depending, like the following ἐπιτίθεσθαι, upon ἐβούλonto. — 9. αὐθις: denotes progress after πρῶτον or πρότερον. Cf. c. 36. 11; 78. 5; iv. 73. 26; vi. 90. 5.

11. Λίχας ὁ Ἀρκεσιλάου: see on c. 50. 14. — 12. καθ' ὅ τι, ἕως: the ellip-

ὁ τι εἰ βούλονται πολεμεῖν, τὸν δ' ὥς εἰ εἰρήνην ἄγειν.
καὶ γενομένης πολλῆς ἀντιλογίας (ἔτυχε γὰρ καὶ ὁ Ἄλκι-
15 βιάδης παρών) οἱ ἄνδρες οἱ τοῖς Λακεδαιμονίοις πρᾶσ-
σοντες, ἥδη καὶ ἐκ τοῦ φανεροῦ τολμῶντες, ἔπεισαν τοὺς
Ἀργεῖους προσδέξασθαι τὸν ξυμβατήριον λόγον. ἔστι
δὲ ὅδε.

77 “ Καττάδε δοκεῖ τῇ ἐκκλησίᾳ τῶν Λακεδαιμονίων
ξυμβαλέσθαι ποττῶς Ἀργεῖως, ἀποδιδόντας τὼς παῖδας
τοῖς Ὀρχομενίοις καὶ τὼς ἄνδρας τοῖς Μαιναλίοις, καὶ
τὼς ἄνδρας τὼς ἐν Μαντινείᾳ τοῖς Λακεδαιμονίοις ἀποδι-
5 δόντας, καὶ ἐξ Ἐπιδαύρῳ ἐκβῶντας καὶ τὸ τεῖχος ἀναι-

sis in these brief expressions (as in Lat. *quaestio an or quomodo, etc.*) cannot be supplied with certainty (*πολεμήσουσι* with *καθ' ὅ τι* and *εἰρήνην ἄξουσι* with *ὥς* would do). In case the Argives preferred war, the *λόγος* probably contained threats, and in case of an agreement, the proposal of the terms given in c. 77. — 14. *ἔτυχε . . . παρών*: he was already present in c. 61. 8. — 15. *τοῖς Λακεδαιμονίοις*: the dat. of advantage with *πράσσειν* as in iii. 4. 21; iv. 106. 10. — 16. *ἐκ τοῦ φανεροῦ*: equiv. to *φανερῶς*. Cf. iv. 79. 10; 106. 11. — *τολμῶντες*: abs. Cf. ii. 43. 11.

77. *The terms of the treaty of peace between the Lacedaemonians and the Argives.*

1. *καττάδε δοκεῖ κτέ.*: the Dor. dialect in the two documents given in c. 77 and 79 does not agree in all respects with the rules laid down by Ahrens (*de dial Dor.* p. 480 ff.). Still, it does not seem best to depart from the reading of the Mss. in an attempt to reconstruct the original language of these chaps. See App. — *καττάδε*: Att. *κατὰ τάδε*; 2. *ποττῶς*: Att. *πρὸς*

τούς; 5. *ἐκβῶντας*: Att. *ἐκβαίνοντας*; 6. *αἱ δέ κα μὴ εἰκῶσι*: Att. *ἐὰν δὲ μὴ εἰκῶσι*; 7. *εἴμεν*: Att. *εἶναι*; 10. *ἔχοντι*: Att. *ἔχουσι*; ἀποδόμεν: Att. ἀποδοῦναι; πολίεσσι: Att. πόλεσι; τῷ σιῶ σύματος: Att. τοῦ θεοῦ θύματος; 11. *αἱ μὲν λῆν*: Att. *εἰ μὲν βούλεσθαι*; 15. *ἀλεξέμεναι*: Att. *ἀλέξειν*; 18. *ἐντι*: Att. *εἰσι*; ἐσσοῦνται: Att. *ἔσονται*; 22. *ἀπὸ ἄλλῃ*: Att. *ἀποπέμπειν*. For details, see the notes in St.'s edit. — *τῇ ἐκκλησίᾳ*: acc. to Hdt. vii. 134. 9, the proper designation of the popular assembly at Sparta is *ἀλία*, which Ahrens wished to insert in the text; but it seems more likely that this assembly was properly called *ἀπέλλα*. See Gilbert, *Griech. Staatsalt.* I. p. 53 f. — 2. *τὼς παῖδας*: i.e. the hostages mentioned in c. 61. 22. — 3. *τὼς ἄνδρας*: these must be the *ῥητοὶ ἐκ τῆς Ἀρκადίας αὐτόθι ὑπὸ Λακεδαιμονίων κείμενοι* of c. 61. 18, although no mention of the Maenalians is made there. Why the distinction between *παῖδες* and *ἄνδρες* is made is not clear. *παῖς* seems to be used here and in 9 to designate those who are not of military age. — 5. *τὸ τεῖχος*: the *τείχισμα* of c. 75. 25.

ρούντας. αἱ δέ κα μὴ εἴκωντι τοὶ Ἀθηναῖοι ἐξ Ἐπιδαύρῳ, 2
 πολεμίως εἶμεν τοῖς Ἀργείοις καὶ τοῖς Λακεδαιμονίοις
 καὶ τοῖς τῶν Λακεδαιμονίων ξυμμάχοις καὶ τοῖς τῶν
 Ἀργείων ξυμμάχοις. καὶ αἷ τινα τοὶ Λακεδαιμόνιοι παῖδα 3
 10 ἔχοντι, ἀποδόμεν ταῖς πολίεσσι πάσαις. περὶ δὲ τῷ σιῷ 4
 σύματος, αἱ μὲν λήν, τοῖς Ἐπιδαυρίοις ὄρκον δόμεν, αἱ δέ,
 αὐτῶς ὁμόσαι. τὰς δὲ πόλιας τὰς ἐν Πελοποννάσῳ, 5
 καὶ μικρὰς καὶ μεγάλας, αὐτονόμως εἶμεν πάσας κατὰ
 πάτρια. αἱ δέ κα τῶν ἐκτὸς Πελοποννάσῳ τις ἐπὶ τὰν 6
 15 Πελοπόννασον γὰν ἦν ἐπὶ κακῷ, ἀλεξέμεναι ἀμόθι βου-
 λευσαμένως, ὅπα κα δικαιοτάτα δοκῇ τοῖς Πελοποννα-
 σίοις. ὅσσοι δ' ἐκτὸς Πελοποννάσῳ τῶν Λακεδαιμονίων
 ξύμμαχοί ἐντι, ἐν τῷ αὐτῷ ἔσσονται ἐν τῷ περ καὶ τοῖ
 τῶν Λακεδαιμονίων καὶ τοῖ τῶν Ἀργείων ξύμμαχοί ἐντι,
 20 τὰν αὐτῶν ἔχοντες. ἐπιδείξαντας δὲ τοῖς ξυμμάχοις ξυμ- 7

6. τοὶ Ἀθηναῖοι: the Athenians had been most active in the operations against Epidaurus. Cf. c. 75. 25.

10. περὶ τῷ σιῷ σύματος: on the forms, see above. This refers to the cause of the quarrel between Argos and Epidaurus. See c. 53. 2 f. τῷ σιῷ, i.e. τοῦ Ἀπόλλωνος τοῦ Πυθαίως. Perhaps van Herwerden is right in inserting τῷ (i.e. τοῦ) before σύματος, though the omission of the art. may be explained on account of the preceding gen.—11. αἱ μὲν λήν, τοῖς Ἐπιδαυρίοις ὄρκον δόμεν, αἱ δέ, κτέ.: if they wish, they shall impose an oath upon the Epidaurians; but if not, they shall swear it themselves. λήν is inf. The inf. after εἰ occurs also in iv. 98. 12, καὶ αὐτοὶ εἰ μὲν ἐπὶ πλεόν ὑποθήσονται τῇς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν. This is not unlike the inf. in rel. clauses. Cf. c. 28. 4; 46. 17. αἱ δέ

is for εἰ δὲ μὴ. Cf. Plat. Conv. 212 c, εἰ μὲν βούλει, ὥς ἐγκώμιον εἰς Ἑρωτα νόμισον εἰρήσθαι, εἰ δέ, ὅ τι καὶ ὅπῃ χαίρεις ὀνομάζων, τοῦτο ὀνόμαζε. See App.

13. αὐτονόμως εἶμεν πάσας: the Lacedaemonians always endeavoured to prevent other cities from establishing empires or hegemonies.

15. ἀμόθι: is another Dor. form for ἀμῆ, i.e. κοινῇ. See App.—16. ὅπα κα: equiv. to ὥς ἂν with subjv.

18. ἔσσονται: see App.—19. ἐντι κτέ.: see App.

20. ξυμβαλέσθαι: this repeats the ξυμβαλέσθαι of 2 with the added conditions ἐπιδείξαντας τοῖς ξυμμάχοις and αἱ κα αὐτοῖς δοκῇ: "they were to communicate (the conditions) to their allies, and then conclude the peace if they (the Argives and Lacedaemonians) thought best." (Cl. takes αὐτοῖς to refer to the allies. But in that case there is no distinction between

βαλέσθαι, αἱ κα αὐτοῖς δοκῇ. αἱ δέ τι δοκῇ τοῖς ξυμμάχοις, οἴκαδ' ἀπιάλλην.”

78 Τοῦτον μὲν τὸν λόγον προσεδέξαντο πρῶτον οἱ Ἀργεῖοι, καὶ τῶν Λακεδαιμονίων τὸ στράτευμα ἀνεχώρησεν ἐκ τῆς Τεγέας ἐπ' οἶκον· μετὰ δὲ τοῦτο ἐπιμιξίας οὔσης ἤδη παρ' ἀλλήλους, * οὐ πολλῶ ὕστερον ἔπραξαν αὖθις οἱ αὐτοὶ ἄνδρες ὥστε τὴν Μαντινέων καὶ Ἡλείων καὶ τὴν Ἀθηναίων ξυμμαχίαν ἀφέντας Ἀργεῖους σπονδὰς καὶ ξυμμαχίαν ποιήσασθαι πρὸς Λακεδαιμονίους· καὶ ἐγένοντο αἶδε·

79 “Καττάδε ἔδοξε τοῖς Λακεδαιμονίοις καὶ Ἀργείοις σπονδὰς καὶ ξυμμαχίαν εἶμεν πεντήκοντα ἔτη, ἐπὶ τοῖς ἴσοις καὶ ὁμοίοις δίκας διδόντας κατὰ πάτρια· ταὶ δὲ ἄλλαι πόλεις ταὶ ἐν Πελοποννᾷ κοινανέοντων τὰν σπονδᾶν καὶ τὰς ξυμμαχίας αὐτόνομοι καὶ αὐτοπόλεις τὰν αὐτῶν ἔχοντες, κατὰ πάτρια δίκας διδόντες τὰς ἴσας καὶ ὁμοίας. ὅσσοι δὲ ἔξω Πελοποννᾷ Λακεδαιμονίοις 2

αἱ κα αὐτοῖς δοκῇ and the following αἱ δέ τι δοκῇ τοῖς ξυμμάχοις). Then follows αἱ δέ τι δοκῇ (subj. after the simple αἱ as in c. 79. 11 and 13) without ἄλλο (which only the inferior Mss. offer): “if the allies saw fit, they might send the treaty home” (οἴκαδ' ἀπιάλλην), i.e. refer it to the governing bodies of their respective cities.

78. Soon after the oligarchical party at Argos induces the Argives to relinquish their previous alliances and make an alliance with Sparta.

1. πρῶτον: pred. agreeing with λόγον. πρῶτον is in contradistinction to μετὰ δὲ τοῦτο κτέ. in 3.—3. ἐπιμιξίας: cf. c. 35. 3.—4. παρ' ἀλλήλους: const. with ἐπιμιξίας οὔσης, as with the verb ἐπιμίσγειν in i. 13. 19.—ἔπραξαν: aor. This expresses the result of πράσσοντες in c. 76. 15.—6. σπονδὰς καὶ ξυμ-

μαχίαν: see App. on c. 27. 2. The same reading must be adopted in c. 79. 2 and 80. 1.

79. The terms of the treaty of alliance between the Lacedaemonians and the Argives.

2. ἐπὶ τοῖς ἴσοις καὶ ὁμοίοις: cf. c. 27. 12.—3. διδόντας: as if τοὺς Λακεδαιμονίους κτέ. preceded instead of the dat. Cf. i. 31. 9; 53. 1; 72. 3, ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, τῶν μὲν ἐγκλημάτων περὶ μηδὲν ἀπολογησομένων κτέ.—4. κοινανέοντων: Att. κοινωνούντων. An excellent emendation of Valckenaer for κοινὰν or κοινὰν ἐόντων of the Mss.—5. τὰς ξυμμαχίας: the Mss. give τὰν ξυμμαχίαν (or more freq. ξυμμαχίαν). See App. on c. 27. 2.—αὐτοπόλεις: this does not occur elsewhere. Cf. αὐτοπολίται, Xen. Hell. v. 2. 14. It cor-

ξύμμαχοί ἐντι, ἐν τοῖς αὐτοῖς ἐσσοῦνται τοῖσπερ καὶ τοὶ
 Λακεδαιμόνιοι· καὶ τοὶ τῶν Ἀργείων ξύμμαχοι ἐν τῷ
 10 αὐτῷ ἐσσοῦνται τῷπερ καὶ τοῖς Ἀργεῖοι, τὰν αὐτῶν ἔχον-
 τες. αἱ δὲ ποι στρατείας δέη κοινᾶς, βουλευέσθαι Λακε- 3
 δαιμονίως καὶ Ἀργεῖως ὅπα καὶ δικαιοτάτα κρίναντας τοῖς
 ξυμμάχοις. αἱ δὲ τινι τῶν πολιῶν ἢ ἀμφίλογα, ἢ τῶν 4
 ἐντὸς ἢ τῶν ἐκτὸς Πελοποννάσῳ, αἴτε περὶ ὄρων αἴτε
 15 περὶ ἄλλου τινός, διακριθῆμεν. αἱ δὲ τις τῶν ξυμμάχων
 πόλις πόλει ἐρίζοι, ἐς πόλιν ἐλθεῖν, ἂν τινα ἴσαν ἀμφοῖν
 ταῖς πολίεσσι δοκεῖοι. τὼς δὲ ἕτας κατὰ πάτρια δικά-
 ζεσθαι.”

80 Αἱ μὲν σπονδαὶ καὶ ἡ ξυμμαχία αὕτη ἐγεγένητο, 1

responds to αὐτοτελεῖς καὶ αὐτόδικοι of c. 18. 7.

8. τοῖς αὐτοῖς: it is difficult to see why this is pl. Cf. c. 77. 18. Kirchhoff (Sitzungsber. d. Berl. Akad. 1883, p. 860) may be right in reading τῷ αὐτῷ and τῷπερ.—τοῖσπερ: (or τῷπερ) is used without the repetition of ἐν. Cf. c. 42. 2.

11. στρατείας: so Portus for στρα-
 τῆας of the Mss.—12. ὅπα κα: sc. κρί-
 νωντι. Cf. c. 77. 16.—κρίναντας τοῖς
 ξυμμάχοις: adjudging (i.e. allotting)
 to the allies what part of the burden
 of the war each shall bear. The aor.
 partic. may refer to time preceding
 the execution of the plan expressed
 in βουλευέσθαι. GMT. 24, n. 3; Mad-
 vig, Philol. Suppl. Vol. 2, p. 46. Per-
 haps, as Kr. suggests, Thuc. wrote
 κρίνωντι.

13. ἀμφίλογα: neut. pl. Cf. ἀντί-
 παλα, c. 8. 6; ἀδύνατα, iii. 88. 4; ἐτοι-
 μα, ii. 3. 15.—15. διακριθῆμεν: like
 all the preceding infs. this and the
 two which follow depend upon ἔδοξε:
 they shall come to an agreement about
 it. This accounts for the opts. ἐρίζοι

and δοκεῖοι. GMT. 77; H. 937. The
 sent. αἱ δὲ τις τῶν ξυμμάχων πόλις πό-
 λει ἐρίζοι does not introduce new
 subsjs., but assumes that there has
 been a failure to come to an agree-
 ment: “but if one of the allied cities
 should get into a (real and open)
 quarrel with another,” they shall have
 recourse to arbitration.—16. ἴσαν:
 æquam, fair, impartial.—17. δο-
 κεῖοι: (Kirchhoff, δοκίοι) Dor. for the
 Att. δοκοῖη.—τὼς δὲ ἕτας: (Poppo
 and St. for τοῖς δὲ ἕταις of the Mss.)
 τοὺς δὲ πολιτευομένους ἐν μιᾷ ἐκάστη
 πόλει δι’ ἀλλήλων λύειν τὰ διάφορα,
 Schol. Acc. to Hesych. ἔται are ἐταῖ-
 ροι, συνήθεις πολῖται, δημόται, and in
 an inscription from Olympia (Corp.
 Inscr. Gr. I. p. 30 f.) they are opp. to
 the τελεσταῖς, i.e. to τοῖς ἐν τέλει. The
 sense of the passage then is: “the
 citizens (i.e. private individuals as opp.
 to the cities) shall conduct their legal
 business according to the laws of
 their respective states.” See App.

80. The Lacedaemonians and Ar-
 gives acting together induce Perdiccas
 and the Chalcidian cities to join their

καὶ ὅποσα ἀλλήλων πολέμῳ ἢ εἴ τι ἄλλο εἶχον, διελύσαν-
 το. κοινῇ δὲ ἤδη τὰ πράγματα τιθέμενοι ἐψηφίσαντο κή-
 ρυκα καὶ πρεσβείαν παρ' Ἀθηναίων μὴ προσδέχεσθαι,
 5 ἦν μὴ ἐκ Πελοποννήσου ἐξίωσι τὰ τεῖχη ἐκλιπόντες, καὶ
 μὴ ξυμβαίνειν τῷ μηδὲ πολεμεῖν ἀλλ' ἢ ἅμα. καὶ τὰ τε
 ἄλλα θυμῷ ἔφερον καὶ ἐς τὰ ἐπὶ Θράκης χωρία καὶ ὡς
 Περδίκκαν ἔπεμψαν ἀμφοτέροι προέσβεις καὶ ἀνέπεισαν
 Περδίκκαν ξυνομόσαι σφίσιν. οὐ μέντοι εὐθύς γε ἀπέστη
 10 τῶν Ἀθηναίων, ἀλλὰ διανοεῖτο, ὅτι καὶ τοὺς Ἀργεῖους
 ἑώρα. ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἀργους. καὶ τοῖς
 Χαλκιδεῦσι τοὺς τε παλαιούς ὄρκους ἀνενεώσαντο καὶ ἄλ-
 λους ὤμοσαν. ἔπεμψαν δὲ καὶ παρὰ τοὺς Ἀθηναίους οἱ
 Ἀργεῖοι προέσβεις, τὸ ἐξ Ἐπιδαύρου τεύχος κελεύοντες
 15 ἐκλιπεῖν. οἱ δ' ὁρῶντες ὀλίγοι πρὸς πλείους ὄντες τοὺς
 ξυμφύλακας ἔπεμψαν Δημοσθένην τοὺς σφετέρους ἐξ-

alliance. The Athenians evacuate Epidaurus.

2. ἢ εἴ τι ἄλλο εἶχον: with the indefinite sense, or whatever else they had to find fault with in their relations with one another, and in accordance with this the expression *διελύσαντο* is chosen; they came to an agreement about it. From this we must supply *ἀπέδοσαν* with *ὅποσα ἀλλήλων πολέμῳ* (sc. *εἶχον*). Cf. c. 17. 12. — 3. *τιθέμενοι*: *διατιθέμενοι, διοικονομοῦντες*, Schol. See on i. 25. 2. — 5. *τὰ τεῖχη*: i.e. the *τείχισμα* at the Heraeum near Epidaurus. See c. 75. 25; 77. 5. Perhaps Pylos also is meant (cf. c. 39. 6 and 14; 56. 11), as the pl. *τείχη* would naturally include all fortifications held by the Athenians in Peloponnesus.

7. *θυμῷ ἔφερον*: "they were very energetic." Cf. i. 31. 2, *ὀργῇ φέροντες*. 10. *διανοεῖτο*: sc. *ἀποστήναι*. See on i. 1. 7. — 11. *ἑώρα*: sc. *ἀφεστηκότας*. See on i. 78. 10; 80. 2. — *τὸ ἀρχαῖον*

ἐξ Ἀργους: cf. iii. 99. 8, where his family is said to be *Τημενίδαι*. The oldest account of this relation is given by Hdt. viii. 137. ff. — 12. *τοὺς παλαιούς ὄρκους*: cf. c. 31. 26 as regards the Argives. The Chalcidians had doubtless had treaties of some kind with the Lacedaemonians ever since they left the Athenian alliance. See i. 58. 10.

14. *τὸ ἐξ Ἐπιδαύρου τεύχος*: the proleptic use of *ἐξ* (see on i. 8. 9) is here admitted with *ἐκλιπεῖν*. Cf. i. 105. 19, *τῶν δ' ἐκ τῆς πόλεως ὑπολοίπων*. — 15. *ὀλίγοι ὄντες*: corrected by Abresch for *όντας* of the Mss. This is opp. to *πρὸς πλείους τοὺς ξυμφύλακας*, i.e. the Argives, Eleans, and Mantinians, who far outnumbered the 1000 Athenians. Cf. c. 75. § 5 and 6. See App. — 16. *Δημοσθένην*: this form of the acc. seems to have the best authority. This Demosthenes is the well-known general. See iii. 91. 2;

άξοντα. ὁ δὲ ἀφικόμενος καὶ ἀγῶνά τινα πρόφασιν γυμνικὸν ἔξω τοῦ φρουρίου ποιήσας, ὥς ἐξήλθε τὸ ἄλλο φρούριον, ἀπέκλησε τὰς πύλας. καὶ ὕστερον Ἐπιδαυριοὶς 20 ἀνανεωσάμενοι τὰς σπονδὰς αὐτοὶ οἱ Ἀθηναῖοι ἀπέδοσαν 81 τὸ τείχισμα. μετὰ δὲ τὴν τῶν Ἀργείων ἀπόστασιν ἐκ τῆς 1
 ξυμμαχίας καὶ οἱ Μαντινῆς, τὸ μὲν πρῶτον ἀντέχοντες, ἔπειτ' οὐ δυνάμενοι ἄνευ τῶν Ἀργείων, ξυνέβησαν καὶ αὐτοὶ τοῖς Λακεδαιμονίοις καὶ τὴν ἀρχὴν ἀφείσαν τῶν 5 πόλεων. καὶ Λακεδαιμόνιοι καὶ Ἀργεῖοι, χίλιοι ἑκάτεροι, 2
 ξυστρατεύσαντες, τὰ τ' ἐν Σικυῶνι ἐς ὀλίγους μᾶλλον κατέστησαν αὐτοὶ οἱ Λακεδαιμόνιοι ἐλθόντες, καὶ μετ' ἐκείνα ξυναμφότεροι ἤδη καὶ τὸν ἐν Ἀργεὶ δῆμον κατέλυσαν, καὶ ὀλιγαρχία ἐπιτηδεῖα τοῖς Λακεδαιμονίοις

iv. 3. 8; 66. 14. — 17. **πρόφασιν**: see on c. 53. 2. **ὑποκρίνας** (read **ὑποκρινάμενος**) **ποιεῖν ἀγῶνά τινα γυμνικόν**, Schol. Under this pretence he enticed the garrison out of the fortification, and prevented their return (**ἀπέκλησε τὰς πύλας**). Afterwards he surrendered the place to the Epidaurians. — 19. **φρούριον**: this word, which is found in the most and best Mss., must be used in the sense of **φρουρά**. Cf. c. 75. 25. St. cites (besides some doubtful passages of Aesch.) Xen. An. i. 4. 15, **ὑμῖν χρῆσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας**. See App. — 20. **ἀνανεωσάμενοι**: see App.

81. *Mantineia joins the Lacedaemonian alliance. Oligarchies are established at Sicyon and Argos.*

1. **ἀπόστασιν ἐκ τῆς ξυμμαχίας**: i.e. ἀπὸ τῶν Ἀθηναίων. — 3. **οὐ δυνάμενοι**: sc. ἀντέχειν. — 4. **τὴν ἀρχὴν ἀφείσαν τῶν πόλεων**: some of these cities had been subject to them before they joined the Argive alliance (see c. 29. 3); and they had extended their

power since that time. See c. 33. 3 and 10; 62. 1. They were obliged to give up their sovereignty in compliance with the provision of the treaty in c. 79. 3 ff., **ταὶ δὲ πόλεις κοινανέοντων τῶν σπονδῶν καὶ τὰς ξυμμαχίας αὐτόνομοι καὶ αὐτοπόλεις κτέ.**

5. **Λακεδαιμόνιοι καὶ Ἀργεῖοι, αὐτοὶ οἱ Λακεδαιμόνιοι, ξυναμφότεροι**: the subj. changes from the whole to one of its parts and back again to the whole within the same period. Cf. c. 10. 47 ff. — 6. **ἐς ὀλίγους**: this is Thuc.'s regular expression for an oligarchy. Cf. viii. 53. 22; 89. 18, and see on ii. 37. 2; viii. 38. 11. — **μᾶλλον**: i.e. **μᾶλλον ἢ πρότερον**, intimating that the Sicyonian government was not thoroughly democratic before. — 8. **κατέλυσαν**: cf. c. 76. 6. Diod. xii. 80. 42 reports that this revolution was not accomplished without bloodshed: **συλλαβόντες τοὺς δημογαγεῖν εἰωθότας ἀπέκτειναν**. — 9. **ἐπιτηδεῖα τοῖς Λακεδαιμονίοις**: cf. i. 19. 1, **καὶ οἱ μὲν Λακεδαιμόνιοι οὐχ ὑποτελεῖς ἔχοντες φόρου**

10 κατέστη. * καὶ πρὸς ἔαρ ἦδη ταῦτα ἦν τοῦ χαιμῶνος
λήγοντος, καὶ τέταρτον καὶ δέκατον ἔτος τῷ πολέμῳ ἔτε-
λεύτα.

82 Τοῦ δ' ἐπιγιγνομένου θέρους Διῆς τε οἱ ἐν *Αθῶ 1
ἀπέστησαν Ἀθηναίων πρὸς Χαλκιδέας, καὶ Λακεδαιμόνιοι
τὰ ἐν Ἀχαΐᾳ οὐκ ἐπιτηδείως πρότερον ἔχοντα καθίσταν-
το. καὶ Ἀργείων ὁ δῆμος κατ' ὀλίγον ξυνιστάμενός τε 2
5 καὶ ἀναθαρσήσας ἐπέθεντο τοῖς ὀλίγοις, τηρήσαντες αὐ-
τὰς τὰς γυμνοπαιδίας τῶν Λακεδαιμονίων. καὶ μάχης
γενομένης ἐν τῇ πόλει ἐπεκράτησεν ὁ δῆμος, καὶ τοὺς

τοὺς συμμαχοὺς ἡγοῦντο, κατ' ὀλιγαρχίαν
δὲ σφίσιν αὐτοῖς μόνον ἐπιτηδείως ὥπως
πολιτεύουσι θεραπεύοντες.

82. But the next summer the demo-
cratic party comes again into power at
Argos, and tries to secure itself by mak-
ing an alliance with Athens and building
long walls to the sea.

1. Διῆς: they were the inhabitants
of the town of Dium (see iv. 109. 10),
the same who had already (see c.
35. 1) engaged in hostilities toward
Athens, and who now openly joined
her enemies. Here, as in c. 35. 2,
some inferior Mss. read Δικτιδῆς. —

3. τὰ ἐν Ἀχαΐᾳ οὐκ ἐπιτηδείως πρότε-
ρον ἔχοντα: cf. i. 19. 1 ff. At the be-
ginning of the war only the Pelle-
neans were on the side of the Lace-
daemonians. See ii. 9. 6. — καθ-
ίσταντο: sc. ἐπιτηδείωτερον ὁ ἐπὶ τὸ σφί-
σιν ὠφέλιμον. Cf. i. 76. 2.

4. ὁ δῆμος ἀναθαρσήσας ἐπέθεντο:
δῆμος with adjs. in the sing. and the
verb in the pl. occurs also in iii. 80.
1 f. G. 135, 3; H. 609. — κατ' ὀλίγον
ξυνιστάμενός τε καὶ ἀναθαρσήσας: the
oligarchy which was established in
Argos πρὸς ἔαρ, say in March (see c.
81. 10), lasted until the time of the
gymnopaediae, a period of about five

months, since this festival took place
in Hecatombaeum (about July; see
Schoemann, *Griech. Alt.* II. p. 460.
Diod., xii. 80. 45, wrongly says that the
oligarchy lasted eight months). Dur-
ing this period the secret meetings
and deliberations (ξυνίστασθαι, as in
ii. 88. 4; iii. 70. 24; viii. 65. 6) of the
popular party were held, until suffi-
cient confidence for a rising had been
gained (ἀναθαρσήσας in the aor. denotes
the conclusion of the deliberations
expressed by the pres. ξυνιστάμενος).
— κατ' ὀλίγον: gradually, in continu-
ous progress toward completion. Cf.
i. 61. 18; 69. 13. (Cl. now adopts
this explanation by St.) Paus., ii. 20.
2, says that this fierce insurrection
broke out because the leader of the
χίλιοι λογάδες (cf. c. 67. 13; 72. 14)
outraged the betrothed bride of a
man of the common people, and this
may have been the immediate occa-
sion of the outbreak. — 6. τὰς γυμνο-
παιδίας: 'this was a festival some-
what resembling the Lupercalia at
Rome, in which boys and men danced
naked, each arranged in distinct
chori, the movements expressing war-
like and gymnastic contests; while at
the same time coarse and licentious

μὲν ἀπέκτεινε, τοὺς δὲ ἐξήλασεν. οἱ δὲ Λακεδαιμόνιοι, 3
 ἕως μὲν αὐτοὺς μετεπέμποντο οἱ φίλοι, οὐκ ἦλθον ἐκ
 10 πλείονος, ἀναβαλόμενοι δὲ τὰς γυμνοπαιδίας ἐβοήθουν.
 καὶ ἐν Τεγέα πυθόμενοι ὅτι νενίκηνται οἱ ὀλίγοι, προελ-
 θεῖν μὲν οὐκέτι ἠθέλησαν δεομένων τῶν διαπεφευγόντων,
 ἀναχωρήσαντες δὲ ἐπ' οἶκον τὰς γυμνοπαιδίας ἤγον.
 καὶ ὕστερον ἐλθόντων πρέσβειων ἀπὸ τε τῶν ἐν τῇ πόλει 4
 15 καὶ ἀγγέλων τῶν ἔξω Ἀργείων, παρόντων τε τῶν συμ-
 μάχων καὶ ῥηθέντων πολλῶν ἀφ' ἑκατέρων ἔγνωσαν μὲν
 ἀδικεῖν τοὺς ἐν τῇ πόλει καὶ ἔδοξεν αὐτοῖς στρατεύειν
 ἐς Ἄργος, διατριβαὶ δὲ καὶ μελλήσεις ἐγίνοντο. ὁ δὲ 5
 δῆμος τῶν Ἀργείων ἐν τούτῳ, φοβούμενος τοὺς Λακεδαι-
 20 μονίους καὶ τὴν τῶν Ἀθηναίων συμμαχίαν πάλιν προσ-
 αγόμενός τε καὶ νομίζων μέγιστον ἂν σφᾶς ὠφελήσειν,

language was interchanged, as in the Roman triumphs.' Arnold. The festival was mainly in honour of Apollo. See Schoemann, *Griech. Alt.* II. p. 460.

9. οὐκ ἦλθον ἐκ πλείονος: the sense of this passage evidently is: "while their friends were sending for them, they failed to come for a very long (or too long) time; but at last they postponed the festival and started on the march" (*ἐβοήθουν* imperf.). The fact that they only went as far as Tegea before hearing of the revolution at Argos seems to show that they were in no great hurry. See App. — 11. προελθεῖν μὲν, ἀναχωρήσαντες δέ: the opposition of these two parts of the sent. is very effective: "as to advancing, they had no idea of such a thing (*οὐκ ἠθέλησαν*); on the contrary, they went home and celebrated their festival." — 12. τῶν διαπεφευγόντων: i.e. the members of the oligarchical party of Argos.

15. καὶ ἀγγέλλων: see App. — 16.

ἀφ' ἑκατέρων: see on iii. 36. 24. This prep. is freq. used with λέγεσθαι and similar words. In these speeches each party doubtless tried to justify itself and make its opponents seem completely in the wrong.

19. φοβούμενος, προσαγόμενος, νομίζων: these partic. all interpret *τειχίζει μακρὰ τεῖχη*. The chief reason is expressed in *φοβούμενος τοὺς Λακεδαιμονίους*, which is further enlarged by *πάλιν προσαγόμενος τὴν τῶν Ἀθηναίων συμμαχίαν* and *νομίζων μέγιστον ἂν σφᾶς ὠφελήσειν*, these two expressions being closely connected by *τε* and *καί*. "The Argives undertook the building of long walls because they were afraid of the Lacedaemonians and (therefore) embraced the alliance of Athens and thought they should be greatly the gainers." — 20. προσαγόμενος: *οἰκειούμενος*, Schol. This act was a declaration in favour of the Athenian policy (and political ideas) and therefore in itself a renewal of the alliance

- τειχίζει μακρὰ τεῖχῃ ἐς θάλασσαν, ὅπως, ἣν τῆς γῆς
 εἵρωνται, ἣ κατὰ θάλασσαν σφᾶς μετὰ τῶν Ἀθηναίων
 ἐπαγωγὴ τῶν ἐπιτηδείων ὠφελῇ. ξυνήδεσαν δὲ τὸν τει- 6
 25 χισμὸν καὶ τῶν ἐν Πελοποννήσῳ τινὲς πόλεων. καὶ οἱ
 μὲν Ἀργεῖοι πανδημεῖ, καὶ αὐτοὶ καὶ γυναῖκες καὶ οἰκέ-
 ται, ἐτείχιζον· καὶ ἐκ τῶν Ἀθηνῶν αὐτοῖς ἦλθον τέκτο-
 νες καὶ λιθουργοί. καὶ τὸ θέρος ἐτελεύτα.*
- 83 Τοῦ δ' ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι ὡς 1
 ᾗσθοντο τειχιζόντων, ἐστράτευσαν ἐς τὸ Ἄργος αὐτοὶ τε
 καὶ οἱ ξύμμαχοι πλὴν Κορινθίων· ὑπῆρχε δέ τι αὐτοῖς
 καὶ ἐκ τοῦ Ἄργους αὐτόθεν πρᾶσσόμενον. ἦγε δὲ τὴν
 5 στρατιὰν Ἄγρις ὁ Ἀρχιδάμου, Λακεδαιμονίων βασιλεὺς.

with Athens, which remained in force from this time. — 21. ὠφελῆσιν: the subj. is not τὴν τῶν Ἀθηναίων ξυμμαχίαν, but is, as Herbst (*Hamburg Progr.* 1867, p. 32 f.) rightly observes, to be supplied from the following τειχίζει μακρὰ τεῖχῃ. This is further explained in ὅπως . . . ὠφελῇ: for ἡ κατὰ θάλασσαν ἐπαγωγὴ τῶν ἐπιτηδείων is the advantage derived from the long walls. μετὰ τῶν Ἀθηναίων is a secondary and necessary consequence. ἂν ὠφελήσῃ is equiv. to ὅτι ὠφελήσῃ ἂν with the suppressed prot. ἣν τοῦτο γένηται. GMT. 37, 2; 53; H. 845; 861; 946. Cf. ii. 80. 40; vi. 66. 4; viii. 25. 28; and 71. 12 with App. See App.

24. ξυνήδεσαν τὸν τειχισμὸν: if this reading is correct, the knowing about or being privy to this project shows an inclination toward the philo-Athenian policy of Argos which was exhibited by the building of the long walls. See App. — 25. τινες: interposed between the gens., as in i. 45. 8, ἐς τῶν ἐκείνων τι χωρίων. — 28. λιθουργοί: so masons had been brought

from Athens to assist in the circumvallation of Nisaea. See iv. 69. 6.

83. *The Lacedaemonians attack the Argives, take and tear down the long walls, and take Hysiae. The Argives make an incursion into the territory of Phlius. The Athenians blockade the coast of Macedonia.*

2. ὡς ᾗσθοντο τειχιζόντων: the gen. with αἰσθάνεσθαι occurs also in i. 57. 14; 72. 3; ii. 81. 31; iv. 108. 31, the partic. in the gen. here only, but freq. in the acc. Cf. c. 37. 15; i. 47. 1. The Lacedaemonians must have heard at once of the doings at Argos; so that ὡς ᾗσθοντο must not be taken too strictly. — 3. ὑπῆρχε τι αὐτοῖς πρᾶσσόμενον: the use of πράσσειν in καὶ τι αὐτῷ ἐπράσσετο ἐς τὰς πόλεις (iv. 121. 12) is here combined with that of ὑπάρχειν in ἀσφάλειαν τινα ὑπάρχουσάν οἱ in vi. 59. 7, "there was also a party acting from Argos itself in their interest." — 4. ἐκ τοῦ Ἄργους αὐτόθεν: an emphatic combination. Cf. ii. 25. 18, αὐτόθεν ἐκ τῆς περιουκίδος Ἠλείων. See Herbst, *gegen Cobet*, p. 58 ff.

καὶ τὰ μὲν ἐκ τῆς πόλεως δοκοῦντα προϋπάρχειν οὐ 2
 προυχώρησεν ἔτι· τὰ δὲ οἰκοδομούμενα τείχη ἐλόντες
 καὶ καταβαλόντες καὶ Ὑσιὰς χωρίον τῆς Ἀργείας λαβόν-
 10 τες καὶ τοὺς ἐλευθέρους ἅπαντας οὓς ἔλαβον ἀποκτεί-
 ναντες ἀνεχώρησαν καὶ διελύθησαν κατὰ πόλεις. ἐστρά- 3
 τευσαν δὲ μετὰ τοῦτο καὶ Ἀργεῖοι ἐς τὴν Φλιασίαν, καὶ
 δηώσαντες ἀπῆλθον, ὅτι σφῶν τοὺς φυγάδας ὑπεδέχον-
 4 το· οἱ γὰρ πολλοὶ αὐτῶν ἐνταῦθα κατώκηντο. κατέκλη-
 σαν δὲ τοῦ αὐτοῦ χειμῶνος καὶ Μακεδόνας Ἀθηναῖοι,
 15 Περδίκκα ἐπικαλοῦντες τὴν τε πρὸς Ἀργεῖους καὶ Λακε-
 δαιμονίους γενομένην ξυνωμοσίαν καὶ ὅτι παρασκευα-
 σαμένων αὐτῶν στρατιὰν ἄγειν ἐπὶ Χαλκιδέας τοὺς ἐπὶ
 Θράκης καὶ Ἀμφίπολιν Νικίου τοῦ Νικηράτου στρατη-
 γοῦντος ἔψευστο τὴν ξυμμαχίαν καὶ ἡ στρατεία μάλιστα
 20 διελύθη ἐκείνου ἀπάραντος· πολέμιος οὖν ἦν. καὶ ὁ χει-
 μὼν ἐτελεύτα οὗτος, καὶ πέμπτον καὶ δέκατον ἔτος τῷ
 πολέμῳ ἐτελεύτα.

84 Τοῦ δ' ἐπιγιγνομένου θέρους * Ἀλκιβιάδης τε πλεύ- 1

6. οὐ προυχώρησεν ἔτι: it made no further progress, it failed them. — 7. τὰ οἰκοδομούμενα τείχη: the walls which were building, not τὰ κατεσκευασμένα, as Diod. (xii. 81. 76) wrongly says. — 8. Ὑσιὰς: Hysiae was near the Arcadian frontier on the road from Argos to Tegea, where its ruins may still be seen. See Curtius, *Pelopon.* II. p. 367.

12. ὅτι σφῶν τοὺς φυγάδας ὑπεδέχοντο: const. with ἐστράτευσαν and δηώσαντες, not with ἀπῆλθον. σφῶν stands before τοὺς φυγάδας with almost the effect of the ethical dat. See on ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν, i. 30. 14.

14. Μακεδόνας, Περδίκκα: see App. — 15. τὴν ξυνωμοσίαν: cf. c. 80. 9. — 19. ἔψευστο: violated, "did not preserve." Cf. iii. 66. 17, τὴν μὴ κτείνειν

ψευσθεῖσαν ὑπόσχεσιν. — ἡ στρατεία: see App. — μάλιστα: implies that there were also other reasons. — 20. διελύθη: as in iii. 114. 21, διέλυσαν τὸν πόλεμον. — ἀπάραντος: this reading of the Mss. is certainly wrong. For emendations, see App.

84. Alcibiades places three hundred Argives of the oligarchical party under custody upon the neighbouring islands. The Athenians send an expedition against the island of Melos, but try negotiations before proceeding to actual hostilities.

1. Ἀλκιβιάδης τε, καὶ ἐπὶ Μῆλον: the doings of Alcibiades at Argos and the expedition against Melos are thus (by τε and καί) brought together as the two most important events of

σας ἐς Ἄργος ναυσὶν εἴκοσιν Ἀργείων τοὺς δοκοῦντας
 ἔτι ὑπόπτους εἶναι καὶ τὰ Λακεδαιμονίων φρονεῖν ἔλαβε,
 τριακοσίους ἄνδρας, καὶ κατέθεντο αὐτοὺς Ἀθηναῖοι
 5 ἐς τὰς ἐγγὺς νήσους ὧν ἦρχον· καὶ ἐπὶ Μῆλον τὴν
 νῆσον Ἀθηναῖοι ἐστράτευσαν ναυσὶν ἑαυτῶν μὲν τριά-
 κοντα, Χίαις δὲ ἑξ, Λεσβίαιν δὲ δυοῖν, καὶ ὀπλίταις ἑαυ-
 τῶν μὲν διακοσίοις καὶ χιλίοις καὶ τοξόταις τριακοσίοις
 καὶ ἵπποτοξόταις εἴκοσι, τῶν δὲ ξυμμάχων καὶ νησιωτῶν
 10 ὀπλίταις μάλιστα πεντακοσίοις καὶ χιλίοις. οἱ δὲ Μήλιοι 2
 Λακεδαιμονίων μὲν εἰσὼ ἄποικοι, τῶν δ' Ἀθηναίων οὐκ
 ἤθελον ὑπακούειν ὥσπερ οἱ ἄλλοι νησιῶται, ἀλλὰ τὸ μὲν
 πρῶτον οὐδετέρων ὄντες ἡσύχαζον, ἔπειτα ὡς αὐτοὺς
 ἠνάγκαζον οἱ Ἀθηναῖοι δηροῦντες τὴν γῆν, ἐς πόλεμον

the summer. — 3. **ἔτι**: still, after τοὺς
 μὲν ἀπέκτειναν, τοὺς δὲ ἐξήλασαν, as
 mentioned in c. 82. 7. — **τὰ Λακεδαι-
 μονίων φρονεῖν**: cf. iii. 68. 18; vi. 51.
 7; viii. 31. 7. — 4. **κατέθεντο**: de-
 posited. The mid. is always used in
 the sense of "place under custody."
 See on iii. 72. 2. — 5. **ἐς τὰς ἐγγὺς
 νήσους**: so they had once before con-
 fined the suspected Corcyreans on Ae-
 gina. See iii. 72. 1 ff. — **ἐπὶ Μῆλον**:
 a previous attempt under Nicias to
 subjugate the island had been unsuc-
 cessful. See iii. 91. § 1 f. and 94. 2.
 Yet from Ol. 88, 3 (426 B.C.) on, the
 Melians are found, and the amount
 of their tribute is specified, on the
 lists of tributaries of Athens. See
 U. Köhler, *zur Geschichte des delisch-
 attischen Bundes* in Abhh. d. Berl.
 Akad. 1869, p. 146. — 7. **Λεσβίαιν**:
 these were ships of the Methymnae-
 ans, for the rest of Lesbos was now
 held by Athenian Cleruchs to whom
 the Lesbians paid rent in lieu of trib-
 ute. See iii. 50. 5 ff.; vi. 85. 8. Weck-
 lein, *cur. epigr.* p. 16, shows from in-

scriptions that this reading is prefer-
 able to Λεσβίαις of most Mss. — 9.
ξυμμάχων καὶ νησιωτῶν: cf. vi. 85.
 6 ff., καὶ γὰρ τοῖς ἐκεῖ ξυμμάχοις ὡς
 ἕκαστοι χρήσιμοι ἐξηγουμένα, Χίους μὲν
 καὶ Μηθυμναίους νεῶν παροκωχῇ αὐτόνο-
 μους, τοὺς δὲ πολλοὺς χρημάτων βιαί-
 τερων φορᾷ, ἄλλους δὲ καὶ πάνν ἐλευθέρως
 ξυμμαχοῦντας, καί περ νησιώτας ὄντας καὶ
 εὐλήπτους, διότι ἐν χωρίοις ἐπικαίροις
 εἰσι περὶ τὴν Πελοπόννησον. From this
 it appears, as Herbst (Philol. 42, p.
 724) observes, that the "islanders"
 here mentioned are different from the
 ξύμμαχοι. Cf. vii. 57. 32 ff., where
 Cephallenians and Zacynthians are
 mentioned as νησιῶται and αὐτόνομοι.

11. **Λακεδαιμονίων ἄποικοι**: see
 Hdt. viii. 48. 3. — 13. **οὐδετέρων ὄντες**:
 γράφεται μεθ' ἐτέρων, Schol. This
 means οὐδὲ μεθ' ἐτέρων. Thuc. uses,
 however, both forms. Cf. ξυμμάχους
 μηδετέρων, c. 94. 2; μηδετέρων ὄντας, i.
 35. 2; τοὺς μηδὲ μεθ' ἐτέρων, ii. 67. 34;
 ἔστε μηδὲ μεθ' ἐτέρων, ii. 72. 11. — 14.
ἐς πόλεμον φανερὸν κατέστησαν: so
 also in c. 25. 15.

- 15 φανερόν κατέστησαν. στρατοπεδευσάμενοι οὖν ἐς τὴν 3
 γῆν αὐτῶν τῇ παρασκευῇ ταύτῃ οἱ στρατηγοὶ Κλεομήδης
 τε ὁ Λυκομήδους καὶ Τισίας ὁ Τισιμάχου, πρὶν ἀδικεῖν
 τι τῆς γῆς, λόγους πρῶτον ποιησομένους ἔπεμψαν πρέ-
 σβεις. οὓς οἱ Μήλιοι πρὸς μὲν τὸ πλήθος οὐκ ἤγαγον,
 20 ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευον περὶ
 ὧν ἤκουσιν. οἱ δὲ τῶν Ἀθηναίων πρέσβεις ἔλεγον τοιαύδε·
 85 “Ἐπειδὴ οὐ πρὸς τὸ πλήθος οἱ λόγοι γίνονται, 1
 ὅπως δὴ μὴ ξυνεχεῖ ρήσει οἱ πολλοὶ ἐπαγωγὰ καὶ ἀν-
 ἔλεγκτα ἐς ἅπαξ ἀκούσαντες ἡμῶν ἀπατηθῶσι (γινγνώσκο-
 μεν γὰρ ὅτι τοῦτο φρονεῖ ὑμῶν ἢ ἐς τοὺς ὀλίγους ἀγωγή),
 5 ὑμεῖς οἱ καθήμενοι ἔτι ἀσφαλέστερον ποιήσατε· καθ’
 ἕκαστον γὰρ καὶ μὴδ’ ὑμεῖς ἐνὶ λόγῳ, ἀλλὰ, πρὸς τὸ μὴ
 δοκοῦν ἐπιτηδείως λέγεσθαι εὐθὺς ὑπολαμβάνοντες κρί-
 νετε. καὶ πρῶτον εἰ ἀρέσκει ὡς λέγομεν, εἴπατε.”

15. *στρατοπεδευσάμενοι ἐς τὴν γῆν*: is elliptical for *ἐσβαλόντες ἐς τὴν γῆν καὶ στρατοπεδευσάμενοι*.—17. *Τισίας ὁ Τισιμάχου*: see App.—20. *τοῖς ὀλίγοις*: the *ὀλίγοι* appear here and in c. 85. 4 as the chief governing body, a small senate or assembly, to which the holders of important offices (*αἱ ἀρχαί*, cf. c. 28. 2; 47. 52 and 55; i. 90. 27) belong.

NEGOTIATIONS BETWEEN THE ENVØYS OF THE ATHENIANS AND THE COUNCIL OF THE MELIANS. Chaps. 85-113.

(On the course of the dialogue, see App. *fin.*)

85. 2. *ὅπως δὴ*: evidently in order that. Cf. vii. 18. 5.—*ρήσει*: cf. c. 111. 15, *ρήματος*. These words occur in Thuc. only in these two places.—*ἀνέλεγκτα*: untested, “against which no argument is advanced.” In vi. 53. 14,

ἀνέλεγκτον, used of a person, means “not subjected to trial.”—4. *φρονεῖ*: *βούλεται*, Schol. *δύνασθαι* is elsewhere (cf. i. 141. 5; vi. 36. 9) used in this sense of *mean, have for its object*.—*ὑμῶν*: subj. gen. with *ἀγωγή*. St., followed by Cl., writes *ἡμῶν* as obj. gen.—5. *οἱ καθήμενοι*: *who are sitting there to listen to us*. This has a slight shade of mockery. Cf. iii. 38. 32, *σοφιστῶν θεαταῖς ἐοικότες καθήμενοις μᾶλλον ἢ περὶ πόλεως βουλευομένοις*, and vi. 13. 2.—*ἔτι ἀσφαλέστερον ποιήσατε*: *act in a still safer way*. *ἀσφαλέστερον* is adv.—6. *ἐνὶ λόγῳ*: the only correct reading for *ἐν ὀλίγῳ* of most Mss. The meaning is the same as that of *ξυνεχεῖ ρήσει*. “As you feared that the πολλοὶ would be misled by a *ξυνεχὴς ρῆσις*, do not you either (*μὴδ’ ὑμεῖς*) form your judgment from one speech.”—7. *ὑπολαμβάνοντες*: cf. c. 49. 17.—*κρίνετε*: “form (and deliver) your judicial

86 Οἱ δὲ τῶν Μηλίων ξύνεδροι ἀπεκρίναντο· “ἡ μὲν 1
ἐπιείκεια τοῦ διδάσκειν καθ’ ἡσυχίαν ἀλλήλους οὐ ψέ-
γεται, τὰ δὲ τοῦ πολέμου παρόντα ἤδη καὶ οὐ μέλλον-
τα διαφέροντα αὐτοῦ φαίνεται. ὁρῶμεν γὰρ αὐτούς τε
5 κριτὰς ἡκοντας ὑμᾶς τῶν λεχθησομένων, καὶ τὴν τελευ-
τὴν ἐξ αὐτοῦ κατὰ τὸ εἰκὸς περιγενομένοις μὲν τῷ δικαίῳ
καὶ δι’ αὐτὸ μὴ ἐνδοῦσι πόλεμον ἡμῖν φέρουσιν, πει-
σθεῖσι δὲ δουλείαν.”

87 ΑΘ. Εἰ μὲν τοίνυν ὑπονοίας τῶν μελλόντων λο- 1
γιούμενοι ἢ ἄλλο τι ξυνήκετε ἢ ἐκ τῶν παρόντων καὶ ὦν
ὁρᾶτε περὶ σωτηρίας βουλευσόντες τῇ πόλει, παυοίμεθ’
ἂν· εἰ δ’ ἐπὶ τοῦτο, λέγοιμεν ἂν.

88 ΜΗΛ. Εἰκὸς μὲν καὶ ξυγγνώμη ἐν τῷ τοιῷδε καθ- 1
εστῶτας ἐπὶ πολλὰ καὶ λέγοντας καὶ δοκοῦντας τρέ-

decision.” — 8. *ὡς λέγομεν*: as we propose.

86. 2. *ἐπιείκεια*: esp. consideration on the part of the powerful for subjects or inferiors, as opp. to *ἔβρις*; equity with a touch of clemency. See on iii. 40. 7. — 4. *αὐτοῦ*: i.e. τοῦ διδάσκειν καθ’ ἡσυχίαν ἀλλήλους. — *φαίνεται*: see App. — 6. *ἐξ αὐτοῦ*: this refers again to τοῦ διδάσκειν καθ’ ἡσυχίαν ἀλλήλους. “If this is agreed to, then the result brings to us,” etc. — *περιγενομένοις*: “if we prove ourselves to be in the right.” — *τῷ δικαίῳ*: “by the justice of our cause.”

87. 1. *τοίνυν*: forms a vigorous and almost impatient beginning: well, then, if you, etc. *τοίνυν* occurs in Thuc. only in direct address. Cf. c. 89. 1; 105. 1; iii. 45. 14; viii. 53. 20. — *ὑπονοίας λογιούμενοι*: used somewhat ironically: to consider hidden thoughts, and hence to argue from suspicious fancies about the future. — 2. *ἄλλο τι ἢ*: cf. iii. 85. 13, *ὅπως ἀπόγνοια ᾗ τοῦ ἄλλο τι*

ἢ κρατεῖν τῆς γῆς, where the Schol. supplies *πρᾶξαι* after *ἄλλο τι*. A similar expression is *τί ἄλλο ἢ* in iii. 39. 10 and 58. 24. — *ὦν ὁρᾶτε*: this is still dependent upon *ἐκ*. Cf. c. 42. 2. Here, however, the rel. is attracted into the case of an omitted indef. antec. — 4. *ἐπὶ τοῦτο*: sc. *ξυνήκετε*.

88. 1. *εἰκὸς καὶ ξυγγνώμη*: like *δίκαια καὶ πρέποντα ἅμα* in i. 144. 16, this alludes to both the objective and the subjective aspect of the matter, to its intrinsic naturalness and propriety as well as to the judgment of others respecting it. — *ξυγγνώμη*: (sc. *ἐστι*) occurs with inf. in iv. 61. 17, with *εἰ* in i. 32. 24. — *καθεστῶτας*: the expression is a general one: “men in such a position.” — 2. *ἐπὶ πολλὰ τρέπασθαι*: cf. i. 20. 21, *ἐπὶ τὰ ἐτοῖμα τρέπονται*, and iv. 104. 6, *ἐφ’ ἀρπαγὴν τρέπασθαι*. — *καὶ λέγοντας καὶ δοκοῦντας*: “in words as well as thoughts.” *δοκοῦντας* is a less invidious expression than *ὑπονοίας*, which the Athenians

πεσθαι· ἡ μέντοι ξύνοδος καὶ περὶ σωτηρίας ἦδε πάρεστι καὶ ὁ λόγος ᾧ προκαλεῖσθε τρόπῳ, εἰ δοκεῖ, γιγνέσθω.

89 ΑΘ. Ἡμεῖς τοίνυν οὔτε αὐτοὶ μετ' ὀνομάτων κα- 1
λῶν, ὡς ἡ δικαίως τὸν Μῆδον καταλύσαντες ἄρχομεν ἡ
ἀδικούμενοι νῦν ἐπεξερχόμεθα, λόγων μῆκος ἄπιστον
παρέξομεν, οὐθ' ὑμᾶς ἀξιούμεν ἡ ὅτι Λακεδαιμονίων
5 ἄπιοι οὗτοι οὐ ξυνεστρατεύσατε ἡ ὡς ἡμᾶς οὐδὲν ἡδι-
κήκατε λέγοντας οἷεσθαι πείσειν, τὰ δυνατὰ δ' ἐξ ὧν ἐκά-
τεροι ἀληθῶς φρονοῦμεν διαπράσσεσθαι, ἐπισταμένους
πρὸς εἰδότας ὅτι δίκαια μὲν ἐν τῷ ἀνθρωπείῳ λόγῳ ἀπὸ

used in c. 87. 1.—3. μέντοι: forms the transition from their excuse to the question in hand: "but we admit that."—καὶ περὶ σωτηρίας: these words admit the right of the Athenians to remind them of their position, and the following words καὶ ὁ λόγος . . . γιγνέσθω express their reluctant assent to the proposal of the Athenians.—4. ᾧ προκαλεῖσθε τρόπῳ: i.e. τούτῳ τῷ τρόπῳ ᾧ τὸν λόγον γίγνεσθαι προκαλεῖσθε.

89. 1. τοίνυν: here again this particle urges the point at issue: "very well; but let us both give up fine words."—2. δικαίως: const. with ἄρχομεν.—3. ἀδικούμενοι, οὐδὲν ἡδικήκατε: these words express the meaning of the *δνόματα καλά* which are to be given up.—ἐπεξερχόμεθα: "press our just right," "insist upon punishment," as in vi. 38. 10.—λόγων μῆκος: equiv. to πολλοὺς καὶ μακροὺς λόγους, and with this is joined ἄπιστον, "not carrying conviction."—4. οὐθ' ὑμᾶς ἀξιούμεν κτέ.: const. οὐκ ἀξιούμεν ὑμᾶς οἷεσθαι πείσειν λέγοντας, upon which ὅτι . . . οὐ ξυνεστρατεύσατε and ὡς . . . ἡδικήκατε depend.—5. οὐ ξυνεστρατεύσατε: sc. ἡμῖν. "That you did not join with

us in the war because you as colonists of the Lacedaemonians were under no obligation to do so."—6. τὰ δυνατὰ δὲ . . . διαπράσσεσθαι: this also depends upon ἀξιούμεν, the meaning of which is somewhat modified: "we think it right (for both of us) to aim at accomplishing what is possible according to the real opinion (i.e. without any misleading fine phrases) of both of us." The subj. of διαπράσσεσθαι is no longer ὑμᾶς, but ἐκατέρους, the expression of which is rendered needless by the presence of ἐκάτεροι.—7. ἐπισταμένους πρὸς εἰδότας: "since we both equally know," ἐπισταμένων καὶ ὁμῶν καὶ ἡμῶν, Schol.—8. τῷ ἀνθρωπείῳ λόγῳ: the Schol. explains this by *ἀνθρώπινος λογισμὸς*. This is not philosophical speculation, but the reasoning of practical life, in which, acc. to the thoroughly realistic point of view here adopted, justice is regarded (*κρίνεται*) only when the pressure of necessity is the same on both parties. If that is not the case, the only thing to be considered is what is possible, and this the stronger party accomplishes, while the weaker party must make the best of it.—9.

τῆς ἴσης ἀνάγκης κρίνεται, δυνατὰ δὲ οἱ προύχοντες
10 πρᾶσσουν καὶ οἱ ἀσθενεῖς ξυγχωροῦσιν.

90 ΜΗΛ. Ἦι μὲν δὴ νομίζομέν γε, χρήσιμον (ἀνάγ- 1
κη γάρ, ἐπειδὴ ὑμεῖς οὕτω παρὰ τὸ δίκαιον τὸ ξυμφέ-
ρον λέγειν ὑπέθεσθε) μὴ καταλύειν ὑμᾶς τὸ κοινὸν ἀγα-
θόν, ἀλλὰ τῷ ἀεὶ ἐν κινδύνῳ γιγνομένῳ εἶναι τὰ εἰκότα
5 δίκαια, καὶ τι καὶ ἐντὸς τοῦ ἀκριβοῦς πείσαντά τινα ὠφε-
ληθῆναι· καὶ πρὸς ὑμῶν οὐχ ἦσσον τοῦτο, ὅσω καὶ ἐπὶ

δυνατά: stands first for emphasis. It is the obj. of πρᾶσσουν and also of ξυγχωροῦσιν in accordance with the free use of neut. adjs. and prons., as in c. 41. 11 and 20; viii. 45. 21. Cobet, *V. L.* p. 271 and 454, proposes (after Dobree) προστάσσουν for πρᾶσσουν.

90. 1. ἦ μὲν δὴ νομίζομέν γε: these words introduce in an almost timid way an attempt to aid the cause of the weaker party by saving the δίκαιον in the form of the εἰκός. γε after νομίζομεν has its full force, as we think at any rate. See App.—2. ἀνάγκη γάρ: sc. τὸ ξυμφέρον λέγειν.—οὕτω . . . λέγειν: is the obj. of ὑπέθεσθε: “to talk so (as you have just been doing) not about justice, but about what is advantageous.”—3. ὑπέθεσθε: i.e. ὑπόθεσιν ἐποιήσασθε, “you have made it the foundation (or the starting-point) of the discussion.” This use occurs in Thuc. only here, but freq. in Plat. (e.g. *Charm.* 171 d, δ ἐξ ἀρχῆς ὑπετιθέμεθα; *Rep.* iv. 437 a) and later writers. A similar use with added dat. is found in Hdt. i. 156. 2, ταῦτά οἱ ὑπετίθετο; iv. 135. 12; v. 98. 10; vii. 237. 10.—τὸ κοινὸν ἀγαθόν: what is meant is τὸ δίκαιον as the foundation of human society (see on c. 104. 4), which has, however, been excluded from the discussion.—ἀλλὰ τῷ κτέ.: “yet it is expedient (χρήσιμον embraces

τῷ ἀεὶ . . . δίκαια as well as the other infs.) that to every one in peril what is reasonable be accounted right”; i.e. even if we must not call it a right (δίκαιον), still it should have the effect of a right. St. strikes out δίκαια in 5, but by so doing he loses the point of the subtle and artificial argumentation of the Melians by which, as they dare not openly oppose the Athenians, they try to substitute εἰκότα for δίκαια. (καί, which some Mss. insert before δίκαια, is inappropriate.)—5. ἐντὸς τοῦ ἀκριβοῦς πείσαντα: the aor. for πείσοντα of most Mss. seems necessary; for it must refer to time antecedent to ὠφεληθῆναι, “even if one has not entirely proved his point, even if one has not attained to the ἀκριβές (ἐντός, like Lat. *citra* and sometimes *intra*, denotes that a missile has fallen short of the mark), still it is expedient (χρήσιμον) that one derive some advantage.” See App.—6. πρὸς ὑμῶν: in your interest. Cf. ii. 86. 19; iii. 38. 3. The reason for this is very cautiously expressed. Instead of saying: your contempt of justice will sometime cost you dear; for if those whom you now oppress ever come into power, they will take such revenge upon you that your fate will be a warning example to other ruling states, the Melians express

μεγίστη τιμωρία σφαλέντες ἂν τοῖς ἄλλοις παράδειγμα γένοισθε.

- 91 ΑΘ. Ἡμεῖς δὲ τῆς ἡμετέρας ἀρχῆς, ἣν καὶ παυ- 1
 θῇ, οὐκ ἀθυμοῦμεν τὴν τελευτήν· οὐ γὰρ οἱ ἄρχοντες
 ἄλλων, ὥσπερ καὶ Λακεδαιμόνιοι, οὗτοι δεινοὶ τοῖς νι-
 κηθείσιν (ἔστι δὲ οὐ πρὸς Λακεδαιμονίους ἡμῖν ὁ ἀγών),
 5 ἄλλ' ἣν οἱ ὑπήκοοί που τῶν ἀρξάντων αὐτοὶ ἐπιθέμενοι
 κρατήσωσι· καὶ περὶ μὲν τούτου ἡμῖν ἀφείσθω κινδυν- 2
 νέεσθαι· ὥς δὲ ἐπ' ὠφελία τε πάρεσμεν τῆς ἡμετέρας
 ἀρχῆς καὶ ἐπὶ σωτηρία νῦν τοὺς λόγους ἐροῦμεν τῆς ὑμε-
 τέρας πόλεως, ταῦτα δηλώσομεν, βουλόμενοι ἀπόνως μὲν
 10 ὑμῶν ἄρξαι, χρησίμως δ' ὑμᾶς ἀμφοτέροις σωθῆναι.
- 92 ΜΗΛ. Καὶ πῶς χρήσιμον ἂν ξυμβαίῃ ἡμῖν δου- 1
 λεῦσαι, ὥσπερ καὶ ὑμῖν ἄρξαι;

the same idea in the intentionally obscure form, *inasmuch as you, if you should ever fall, would, by the heaviest vengeance (which you will then incur), be a (warning) example to others.* — ἐπὶ μεγίστη τιμωρία: the prep. prop. denotes the accompanying circumstances or conditions. Cf. ἐπὶ τοῖς δεινοῖς ἐυέλπιδες, i. 70. 10; 143. 8; iii. 67. 33; iv. 22. 13.

91. 1. παυθῇ: καταλυθῇ, Schol. — 2. οὐκ ἀθυμοῦμεν τὴν τελευτήν: *we do not look forward to the end with dismay.* The adv. acc. is used with ἀθυμεῖν as in c. 40. 13 with ἀπορεῖν. Elsewhere we find the dat. (cf. vii. 60. 27) or πρὸς (cf. ii. 88. 11). — 3. ὥσπερ καί: cf. c. 44. 9; i. 74. 25; ii. 55. 7. — οὗτοι: on the emphatic repetition of a preceding word by οὗτος, see on iv. 44. 15. — 4. ἔστι δὲ κτέ.: “with the Lacedaemonians, however, we are not contending.” This parenthetical remark, introduced by the adversative δέ, is directed against the implied

meaning of the last part of c. 90. — 5. ἄλλ' ἣν . . . κρατήσωσι: sc. οὗτοι δεινοὶ εἰσι. — αὐτοὶ ἐπιθέμενοι: the unexpected or surprising nature of such an attack is indicated by αὐτοί. Those very ones who had been oppressed now assume the offensive themselves.

6. ἀφείσθω: “it may be left to us”; impv. pf. pass. Cf. εἰρήσθω, Xen. Mem. iv. 2. 19; Isocr. iv. 14. — κινδυνεύεισθαι: “to support this peril,” impers. pass. Cf. i. 73. 15, καὶ γὰρ ὅτε ἐδρῶμεν, ἐπ' ὠφελία ἐκινδυνεύετο. — 8. τοὺς λόγους: i.e. the proposals or conditions to be offered. — 9. ἀπόνως: *without trouble.* They hoped to induce the Melians to come to terms without resorting to force. — 10. ἄρξαι: aor., *to acquire dominion.* — χρησίμως: followed by the dat. ἀμφοτέροις. This expresses the result of σωθῆναι; “so that it will be advantageous to both of us.”

92. 1. χρήσιμον ἂν ξυμβαίῃ: like γίγνεσθαι, ξυμβαίνειν is sometimes

- 93 ΑΘ. Ὅτι ὑμῖν μὲν πρὸ τοῦ τὰ δεινότατα παθεῖν 1
ὑπακοῦσαι ἂν γένοιτο, ἡμεῖς δὲ μὴ διαφθείραντες ὑμᾶς
κερδαίνοιμεν ἂν.
- 94 ΜΗΛ. Ὡστε δὲ ἡσυχίαν ἄγοντας ἡμᾶς φίλους μὲν 1
εἶναι ἀντὶ πολεμίων, ξυμμάχους δὲ μηδετέρων, οὐκ ἂν
δέξαισθε;
- 95 ΑΘ. Οὐ γὰρ τοσοῦτον ἡμᾶς βλάπτει ἢ ἔχθρα ὑμῶν 1
ὅσον ἢ φιλία μὲν ἀσθενείας, τὸ δὲ μῖσος δυνάμεως
παράδειγμα τοῖς ἀρχομένοις δηλούμενον.
- 96 ΜΗΛ. Σκοποῦσι δ' ὑμῶν οὕτως οἱ ὑπήκοοι τὸ 1
εἶκός, ὥστε τούς τε μὴ προσήκοντας καὶ ὅσοι ἄποικοι
ὄντες οἱ πολλοὶ καὶ ἀποστάντες τινὲς κεχείρῳνται ἐς τὸ
αὐτὸ τιθέασιν;

const. with adjs. Cf. i. 74. 1, τοιοῦτου μέντοι συμβάντος τούτου; vi. 34. 60; 90. 1; vii. 30. 21. — δουλεύσαι: like ἄρξαι (c. 91. 10), denotes the beginning of the relation. — 2. καὶ ὑμῖν: cf. c. 91. 3.

93. 1. πρὸ τοῦ . . . παθεῖν: before suffering the worst. Cf. c. 100. 4. — 2. ὑπακοῦσαι: this is the voluntary act which would lead to subjection, and is therefore substituted as a milder word for δουλεύσαι in c. 92. — μὴ διαφθείραντες ὑμᾶς: i.e. by not robbing ourselves of the strength you would bring us.

94. 1. ὥστε δέ: see App. — 3. δέξαισθε: see App.

95. 1. γάρ: this introduces the reason for the unexpressed denial, equiv. to οὐκ ἂν δεξαίμεθα · οὐ γάρ. Cf. c. 97. 1; 99. 1. — 2. ὅσον ἢ φιλία . . . δηλούμενον: the simple expression ἢ φιλία (opp. to ἢ ἔχθρα) is developed, by the addition of the reasons for the assertion that the friendship of the Melians is worse than their enmity, into an ungrammatical form of sent. which is inadmissible in English. This com-

plex expression is equiv. to two independent clauses: "your hostility does not injure us so much as your friendship; for your friendship appears to our subjects a proof of our weakness, whereas your hostility seems to them a proof of our power."

96. 1. οἱ ὑπήκοοι: i.e. the ἀρχόμενοι of c. 95. It has just been stated that they would regard the friendship of the Melians as a proof of weakness on the part of Athens. In reply to this, the question is asked whether the subjects of Athens regard all relations between stronger and weaker states in the same way; whether a small state which has no special connexion with a more powerful one could not remain on friendly terms with it, and yet preserve its own independence. "Do your subjects really look at equity in this way so that they put all in the same category?" — 2. ὅσοι: these fall naturally under the two categories: that of simple ἄποικοι (these are the majority, οἱ πολλοί) and that of those who have revolted

97 ΑΘ. Δικαιώματι γὰρ οὐδετέρους ἐλλείπειν ἡγοῦν- 1
ται, κατὰ δύναμιν δὲ τοὺς μὲν περιγίγνεσθαι, ἡμᾶς δὲ
φόβῳ οὐκ ἐπιέναι· ὥστε ἔξω καὶ τοῦ πλεόνων ἄρξαι καὶ
τὸ ἀσφαλὲς ἡμῖν διὰ τὸ καταστραφῆναι ἂν παράσχοιτε,
5 ἄλλως τε καὶ νησιῶται ναυκρατόρων καὶ ἀσθενέστεροι
ἐτέρων ὄντες εἰ μὴ περιγένοισθε.

98 ΜΗΛ. Ἐν δ' ἐκείνῳ οὐ νομίζετε ἀσφάλειαν; (δεῖ 1
γὰρ αὖ καὶ ἐνταῦθα, ὥσπερ ὑμεῖς τῶν δικαίων λόγων
ἡμᾶς ἐκβιάσαντες τῷ ὑμετέρῳ ξυμφόρῳ ὑπακούειν πεί-
θετε, καὶ ἡμᾶς τὸ ἡμῖν χρήσιμον διδάσκοντας, εἰ τυγχά-
5 νει καὶ ὑμῖν τὸ αὐτὸ ξυμβαῖνον, πειρᾶσθαι πείθειν). ὅσοι

and been subdued (*τινες, e.g. the Lesbians*). The parts are in the same case as the whole. Cf. c. 10. 47 ff.

97. 1. **δικαιώματι**: a claim based upon justice, as in i. 41. 1. — **γὰρ**: this introduces the reason for the unexpressed affirmative answer, as in c. 99. 1 for the neg. — **οὐδετέρους**: i.e. neither *τοὺς μὴ προσήκοντας* nor *τοὺς ἀποίκους ὄντας καὶ ἀποστάντας*. — 2. **τοὺς μὲν**: i.e. *τοὺς μὴ προσήκοντας*, who should, acc. to the opinion just expressed by the Melians, be allowed to retain their independence; and this is the meaning of *περιγίγνεσθαι*. — 4. **τὸ ἀσφαλὲς ἂν παράσχοιτε**: because our subjects will no longer believe that we are afraid of you. The expression, "you will, by the loss of your independence, increase our security," is not without a sort of bitter irony, which is still sharper in *ἄλλως τε καὶ . . . εἰ μὴ περιγένοισθε*. Just because you are islanders, and insignificant islanders at that, you have all the less reason for claiming the right to retain your independence. — 5. **ναυκρατόρων**: the gen. depends upon *περιγένοισθε*. Cf. i. 55. 10, *Κέρκυρα περιγίγνεται τῷ πολέμῳ τῶν Κορινθίων*.

G. 175, 2; H. 749. — 6. **ἐτέρων**: *than others, i.e. other islanders*.

98. 1. **ἐν ἐκείνῳ**: i.e. in the relation proposed in c. 94, *ὥστε ἡσυχίαν . . . μηδετέρων*, or, as the Schol. explains, *ἐν τῷ μὴ πειρᾶσθαι τοὺς μὴ προσήκοντας καταστρέφεσθαι*. The chief emphasis of the interr. sent. rests upon *ἐν ἐκείνῳ*. *ἀσφάλειαν* refers back to *τὸ ἀσφαλὲς* in c. 97. 4. The Melians ask, "doesn't that proposal of ours seem to you to be a safe one?" The following sent., *δεῖ γὰρ πειρᾶσθαι . . . πείθειν*, is inserted parenthetically (with *αὖ καὶ ἐνταῦθα* referring to c. 90. 1), to give a reason for recurring to the proposal which the Athenians have already rejected in c. 95. The argument in support of this proposal is contained in the next sent., *ὅσοι γὰρ . . . αὐτοὺς κτέ.*, where it is expressed in negative form: "if you do not follow our advice, you will make enemies of all who are now neutral." — 3. **ἐκβιάσαντες**: *force out*. See App. — **τῷ ὑμετέρῳ ξυμφόρῳ, τὸ ἡμῖν χρήσιμον**: "what is for your interest, what is for ours." The Melians hope to make their own interest acceptable to the Athenians (*πείθειν*) only if it coin-

γὰρ νῦν μῆδετέροις ξυμμαχοῦσι, πῶς οὐ πολεμώσεσθε αὐτούς, ὅταν ἐς τὰδε βλέψαντες ἡγήσωνταιί ποτε ὑμᾶς καὶ ἐπὶ σφᾶς ἥξειν ; καὶ τούτῳ τί ἄλλο ἢ τοὺς μὲν ὑπάρχοντας πολεμίους μεγαλύνετε, τοὺς δὲ μηδὲ μελλήσαντας γε-
10 νέσθαι ἄκοντας ἐπάγεσθε ;

99 ΑΘ. Οὐ γὰρ νομίζομεν ἡμῖν τούτους δεινοτέρους, 1
ὅσοι ἡπειρώταιί που ὄντες τῷ ἐλευθέρῳ πολλὴν τὴν
διαμέλλησιν τῆς πρὸς ἡμᾶς φυλακῆς ποιήσονται, ἀλλὰ
τοὺς νησιώτας τέ που ἀνάρκτους, ὥσπερ ὑμᾶς, καὶ τοὺς
5 ἤδη τῆς ἀρχῆς τῷ ἀναγκαίῳ παροξυνομένους. οὔτοι γὰρ
πλείστ' ἂν τῷ ἀλογίστῳ ἐπιτρέψαντες σφᾶς τε αὐτοὺς
καὶ ἡμᾶς ἐς προῦπτον κίνδυνον καταστήσειαν.

100 ΜΗΛ. Ἡ που ἄρα, εἰ τοσαύτην γε ὑμεῖς τε μὴ 1

cides (τυγχάνει ξυμβαῖνον, sc. τὸ ἡμῖν χρήσιμον) with that of the Athenians themselves. — 6. πολεμώσεσθε: mid., make enemies of. The pass. of this occurs in i. 36. 10; 57. 5, 6. — 7. ἐς τὰδε: at this which is going on here, i.e. at our fate. — 8. καὶ τούτῳ: opp. to ἐν ἐκείνῳ of 1. — τί ἄλλο ἢ: cf. c. 87. 2; ii. 16. 10; iii. 39. 10. — 9. μελλήσαντας: see App.

99. 1. οὐ γὰρ: see on c. 97. 1. — 2. ὅσοι ἡπειρώταιί ποιήσονται, τοὺς νησιώτας παροξυνομένους: the inhabitants of the mainland are opp. to the islanders. The Athenians wish to show that they are in danger not so much from the former as from the latter. "The people of the mainland will in their freedom (the dat. τῷ ἐλευθέρῳ denotes not so much cause as merely an attendant circumstance, and is nearly equiv. to ἐλεύθεροι ὄντες) defer indefinitely any measures of precaution they may take against us, which is not the case with the islanders, whether they are, like you, free from restraint, or irritated by the

necessity of submission to our rule."

For other explanations, see App. — 6. τῷ ἀλογίστῳ: rash or ill-considered action, in consequence of παροξύνεσθαι.

— 7. ἐς κίνδυνον καταστήσειαν: so also in ii. 100. 25. Similarly ἐς ἀπορίαν, ii. 81. 37; vii. 75. 14; ἐς ταραχήν, iv. 75. 10; ἐς ἐκπληξιν, vi. 36. 7. The Schol. explains this chap. as follows: οὐ γὰρ νομίζομεν τοὺς ἐλευθέρους τῶν ἡπειρωτῶν ἡμῖν ἔσεσθαι πολεμίους· μὴ δεδιότες γὰρ ἡμᾶς, ὥς ἂν κατὰ γῆν οὐ μέλλοντας αὐτοῖς ἐπιστρατεῦν, πολλὴν μέλλησιν τοῦ φυλάττεσθαι τε ἡμᾶς καὶ πολεμεῖν ποιήσονται. τοὺς δὲ ἐν ταῖς νήσοις ἐλευθέρους ὥσπερ ὑμᾶς, καὶ τοὺς ὑπακούοντας μὲν ἤδη, διὰ δὲ τὸ ἐξ ἀνάγκης καὶ μὴ ἑκοντὶ ὑπακοῦειν παροξυνομένους καὶ ταραττομένους τούτους ἡγούμεθα, εἰ περιίδοιμεν ὑμᾶς ἐλευθέρους (so Cl. for ἡμᾶς: "if we should permit you to be free"), ἐπαρθέντας ἀλογίστως καὶ ἀντιστάντας ἡμῖν αὐτοὺς τε καὶ ἡμᾶς αὐτοὺς ἐς κίνδυνον καταστήσειν.

100. 1. ἡ που ἄρα: surely then. An emphatic asseveration followed by a confident conclusion. Both belong

παυθῆναι ἀρχῆς καὶ οἱ δουλεύοντες ἤδη ἀπαλλαγῆναι τὴν παρακινδύνευσιν ποιοῦνται, ἡμῖν γε τοῖς ἔτι ἐλευθέροις πολλὴ κακότης καὶ δειλία μὴ πᾶν πρὸ τοῦ δουλεῦσαι ὅ ἐπεξελθεῖν.

101 ΑΘ. Οὐκ, ἦν γε σωφρόνως βουλευήσθε· οὐ γὰρ 1
περὶ ἀνδραγαθίας ὁ ἀγὼν ἀπὸ τοῦ ἴσου ὑμῖν μὴ αἰσχύνῃν ὀφλεῖν, περὶ δὲ σωτηρίας μᾶλλον ἢ βουλὴ πρὸς τοὺς κρείσσονας πολλῶ μὴ ἀνθίστασθαι.

102 ΜΗΛ. Ἄλλ' ἐπιστάμεθα τὰ τῶν πολέμων ἔστιν 1
ὅτε κοινότερας τὰς τύχας λαμβάνοντα ἢ κατὰ τὸ διαφέρουν ἐκατέρων πλήθος. καὶ ἡμῖν τὸ μὲν εἶξαι εὐθὺς ἀνέλπιστον, μετὰ δὲ τοῦ δρωμένου ἔτι καὶ στήναι ἐλπίς ὀρθῶς.

103 ΑΘ. Ἐλπίς δὲ κινδύνῳ παραμύθιον οὔσα τοὺς 1

with πολλὴ κακότης, sc. ἂν εἴη.—3. παρακινδύνευσιν ποιοῦνται: equiv. to παρακινδυνεύουσι (cf. iii. 36. 11), with the emphatic signification of para- implying excess. See on iii. 32. 15. The aor. inf. παυθῆναι and ἀπαλλαγῆναι, both const. with ἀρχῆς, express the purpose of παρακινδύνευσιν ποιοῦνται.—4. πρὸ τοῦ δουλεῦσαι: cf. c. 93. 1.—πᾶν ἐπεξελθεῖν: try (cf. c. 9. 41) everything (cf. iii. 45. 20), even the most extreme measures.

101. 1. οὐκ: this refers, not to any particular words, but to the whole idea of what precedes; equiv. to οὐ ποίησετε τοῦτο. Cf. iii. 66. 19.—2. ἀπὸ τοῦ ἴσου: this belongs with ὁ ἀγὼν, and is opp. to πρὸς τοὺς κρείσσονας πολλῶ: "with equal forces." See on i. 77. 8.—3. ὀφλεῖν: with Bekker and others against the authority of the Mss., which read ὀφλειν. The sense ("not to fall into disgrace") demands the aor. (of pres. ὀφλισκάνω).—ἢ βουλῇ: this is substituted for ὁ ἀγὼν as if to exclude the notion of a decision by violence.

102. 1. ἀλλά: this does not, like

δέ, introduce an objection or direct reply, but a new observation or point of view. Cf. c. 108. 1.—πολέμων: see App.—2. κοινότερας: this is to be explained from the meaning of κοινός, impartial (cf. iii. 53. 8; 68. 7), "the fortunes of war sometimes turn out more impartially (i.e. more in accordance with justice) than the difference in the forces on the two sides would lead one to expect."—τὰς τύχας λαμβάνοντα: cf. ὅταν καιρὸν λάβωσιν, vi. 86. 13.—ἢ κατὰ: cf. i. 76. 17; ii. 50. 2.—4. τοῦ δρωμένου: this is, as in c. 66. 18, prop. pass., but since it refers directly to the agent, it is used here and in vi. 16. 12 as a general expression for independent action. On the use of the partic. for the inf., see on c. 9. 18.—ἔτι: const. with ἐλπίς, and ὀρθῶς with στήναι. So Polyb., xxxiii. 12. 3, has ὀρθῶς ἴσταντο. Van Herwerden's proposal, ὀρθοῖς, is needless. Cf. also Soph. O. T. 50, στάντες τ' ἐς ὀρθόν.

103. 1. ἐλπίς δέ: in introducing a reply, δέ throws special emphasis

μὲν ἀπὸ περιουσίας χρωμένους αὐτῇ, καὶ βλάβῃ, οὐ
καθεῖλε· τοῖς δ' ἐς ἅπαν τὸ ὑπάρχον ἀναρριπτοῦσι (δά-
πανος γὰρ φύσει) ἅμα τε γινώσκεται σφαλέντων καὶ ἐν
5 ὅτῳ ἔτι φυλάσσεται τις αὐτὴν γνωρισθεῖσαν οὐκ ἐλλείπει.
ὁ ὑμεῖς ἀσθενεῖς τε καὶ ἐπὶ ῥοπῆς μιᾶς ὄντες μὴ βούλεσθε
παθεῖν, μηδὲ ὁμοιωθῆναι τοῖς πολλοῖς, οἷς παρὸν ἀν-
θρωπεύως ἔτι σῶζεσθαι, ἐπειδὰν πιεζομένους αὐτοὺς
ἐπιλίπωσιν αἱ φανεραὶ ἐλπίδες, ἐπὶ τὰς ἀφανεῖς καθ-
10 ἴστανται, μαντικὴν τε καὶ χρησμούς καὶ ὅσα τοιαῦτα μετ'
ἐλπίδων λυμαίνεται.

104 ΜΗΛ. Χαλεπὸν μὲν καὶ ἡμεῖς, εὖ ἴστε, νομίζομεν 1

upon one word, whether it be (as here; c. 91. 1; 96. 1; 106. 1) the preceding or (as in c. 94. 1; 98. 1; 109. 1) the following word. — παραμύθιον: the concrete means of παραμυθία. The two are not so entirely equiv. as Lobeck (*ad Phryn.* p. 517) thinks, but differ as do the Lat. nouns in -mentum and -io. — 2. ἀπὸ περιουσίας: cf. ἐκ τοῦ περισσεύοντος, of their abundance, St. Mark, xii. 44. — οὐ καθεῖλε: the gnomic aor., drawing a general inference from special cases. Cf. i. 69. 31. GMT. 30, 1; H. 840; Kühn. 386, 7. — 3. τοῖς δ' ἐς ἅπαν τὸ ὑπάρχον ἀναρριπτοῦσι: those who cast (the die) for all their possessions. With ἀναρριπτοῦσι supply κίνδυνον, i.e. the die. Cf. iv. 85. 13; 95. 5; vi. 13. 8. ἐς ἅπαν τὸ ὑπάρχον must be taken together. Those who, on account of their poverty, are obliged to risk their all are opp. to those who, like rich men buying lottery tickets, risk only what they can afford to lose. See App. — 4. ἅμα: const. with γινώσκεται σφαλέντων. "When misfortune has come upon them the true nature of Hope is recognized; but then she does not leave

(οὐκ ἐλλείπει, trans.; cf. Eur. *El.* 609) anything in which (i.e. in respect to which) one can be on his guard against her now that she is known." — 6. δ: but this, expressing a strong opposition. Cf. c. 107. 3; 109. 3, and see on iv. 17. 18. — ἐπὶ ῥοπῆς μιᾶς: this is a stronger expression than ἐπὶ ῥοπῆς μικρᾶς in Eur. *Hipp.* 1163. The meaning is not "only a little is needed to turn the scale," but, corresponding to ἐς ἅπαν τὸ ὑπάρχον ἀναρριπτοῦσι, "everything is at the mercy of a single turn." — μὴ βούλεσθε: this resembles the Lat. nolite, but partakes of the nature of a benevolent warning: "pray do not be willing." Thuc. uses this expression in one other place, iv. 10. 2, μηδεὶς ξυνετὸς βουλέσθω δοκεῖν εἶναι. — 7. οἷς παρὸν, καθίστανται: the rel. pron. stands in the dependent clause, but must be supplied as subj. of the main verb. — ἀνθρωπεύως: by human means. — 9. ἐπιλίπωσιν: deficient, fail. Cf. ii. 70. 4, ὁ σῖτος ἐπελελοιπίει. — ἀφανεῖς: sc. ἐλπίδας, hopes with no visible foundation. The explanation, which is added in appos., mentions such unstable objects of

πρὸς δυνάμιν τε τὴν ὑμετέραν καὶ τὴν τύχην, εἰ μὴ ἀπὸ τοῦ ἴσου ἔσται, ἀγωνίζεσθαι· ὁμῶς δὲ πιστεύομεν τῇ μὲν τύχῃ ἐκ τοῦ θείου μὴ ἐλασσωσέσθαι, ὅτι ὅσιοι πρὸς 5 οὐ δίκαιους ἰστάμεθα, τῆς δὲ δυνάμεως τῷ ἐλλείποντι τὴν Λακεδαιμονίων ἡμῖν ξυμμαχίαν προσέσεσθαι, ἀνάγκην ἔχουσαν, καὶ εἰ μὴ του ἄλλου, τῆς γε ξυγγενείας ἔνεκα καὶ αἰσχύνη βοηθεῖν. καὶ οὐ παντάπασιν οὕτως ἀλόγως θρασυνόμεθα.

105 ΑΘ. Τῆς μὲν τοίνυν πρὸς τὸ θεῖον εὐμενείας οὐδ' ἡμεῖς οἰόμεθα λελεύεσθαι. οὐδὲν γὰρ ἔξω τῆς ἀνθρωπείας τῶν μὲν ἐς τὸ θεῖον νομίσεως τῶν δ' ἐς σφᾶς

hope, which, in conjunction μετ' ἐλπίδων, effect men's ruin.

104. 2. τὴν τύχην: this is the ruling power which affects men's lives without their own action, and is believed by the pious to be dependent upon τὸ θεῖον. Its special manifestations are the τύχαι. Cf. c. 102. 2. See *Intro.* to Book I., p. 29. What is, in c. 102. 2, expressed by κοινὰ in connexion with τύχαι is here, with τύχη itself, denoted by ἀπὸ τοῦ ἴσου: "not preferring either of the contending parties." — 4. ἐκ τοῦ θείου: cf. c. 112. 7. — ὅσιοι: this is the only instance of the pers. use of this word in Thuc., *god-fearing, observant of the divine ordinances* (the *θσια* of i. 71. 25; ii. 52. 11, and the *θσιον* of iii. 84. 14) upon which human society is based, and the chief of which is the δίκαιον which the Melians have called (in c. 90. 3) τὸ κοινὸν ἀγαθόν. The opposites of the ὅσιοι are therefore plainly called οὐ δίκαιοι, although the Athenians are not mentioned by name. — 5. ἰστάμεθα: this word is used esp. of warlike opposition. Cf. i. 33. 22; 53. 6; iii. 39. 13. — τῷ ἐλλεί-

ποντι: const. with προσέσεσθαι, and take ἡμῖν as dat. of interest, nearly equiv. to the possessive gen., "their alliance will supplement our deficiency." — 8. αἰσχύνη: *from a feeling of honour*. Cf. iv. 19. 15. — οὐ παντάπασιν οὕτως ἀλόγως: "not altogether so foolish as you may suppose." See on c. 59. 17 and ii. 11. 24.

105. 1. τοίνυν: see on c. 87. 1. — πρὸς τὸ θεῖον: this in conjunction with εὐμένεια denotes a good relation in the widest sense; not only that the Athenians hope for the favour of the gods, but also that they fulfil their obligations toward them. It is an indirect reply to the ὅσιοι πρὸς οὐ δίκαιους of the Melians. πρὸς τὸ θεῖον is not to be changed with Kr. to πρὸς τοῦ θείου, nor with Meineke to περὶ τὸ θεῖον. — 2. λελεύεσθαι: equiv. to ἐλασσωσέσθαι of 12, "that we shall be inferior therein." — τῆς ἀνθρωπείας: this belongs to both the following subst. (*νομίσεως* and *βουλῆσεως*), and is therefore placed before both in the sent. Cf. ii. 44. 4. — 3. νομίσεως: this is here used not so much of opinion or belief as of the exercise of religious customs and cer-

αὐτοὺς βουλήσεως δικαιοῦμεν ἢ πράσσομεν. ἡγοῦμεθα 2
 5 γὰρ τό τε θεῖον δόξῃ, τὸ ἀνθρώπειόν τε σαφῶς διὰ παν-
 τὸς ὑπὸ φύσεως ἀναγκαίας, οὗ ἂν κρατῇ, ἄρχειν. καὶ
 ἡμεῖς οὔτε θέντες τὸν νόμον οὔτε κειμένῳ πρῶτοι χρη-
 σάμενοι, ὄντα δὲ παραλαβόντες καὶ ἐσόμενον ἐς αἰὲ κα-
 ταλείψοντες χρώμεθα αὐτῷ, εἰδότες καὶ ὑμᾶς ἂν καὶ ἄλ-
 10 λους ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους δρῶντας ἂν
 ταυτό. καὶ πρὸς μὲν τὸ θεῖον οὕτως ἐκ τοῦ εἰκότος οὐ 3
 φοβούμεθα ἐλασσωσέσθαι· τῆς δὲ ἐς Λακεδαιμονίους
 δόξης, ἣν διὰ τὸ αἰσχρὸν δὴ βοηθήσειν ὑμῖν πιστεύετε
 αὐτούς, μακαρίσαντες ὑμῶν τὸ ἀπειρόκακον οὐ ζηλοῦμεν

emonies, τὰ νενομισμένα, τὰ εἰθισμένα
 περὶ τοὺς θεούς, Schol. — ἐς σφᾶς αὐ-
 τοὺς βουλήσεως: i.e. ἐς τοὺς ἀνθρώπους,
 which is suggested by the preceding
 ἀνθρωπίαις. Like Lat. voluntas,
 βούλησις denotes one's state of mind
 toward others. — 4. δικαιοῦμεν, πράσ-
 σομεν: the first refers to βουλήσεως:
 "we put forward no unwarranted pre-
 tensions," the second to both νομίσεως
 and βουλήσεως.

5. δόξῃ, σαφῶς: these words, placed
 respectively after the substs. τὸ θεῖον
 and τὸ ἀνθρώπειον, denote the degree
 of certainty of ἡγοῦμεθα as applied
 to these substs., and are not to be
 const. with ἄρχειν: "for of the gods
 we believe, and of men we know, that
 by a law of their nature, wherever
 they have power (i.e. throughout the
 realm of their power), they always
 rule." Greater stress is laid upon ἀν-
 θρώπειον, as is evident from its posi-
 tion before τε. — διὰ παντός: this is
 temporal, as usual. See on i. 38. 2.
 Like ὑπὸ φύσεως ἀναγκαίας, it belongs
 with ἄρχειν. The Athenians leave it
 to the Melians to give the general
 proposition τὸ ἀνθρώπειον οὗ ἂν κρατῇ
 ἄρχειν its application to the case in

hand: οὕτω καὶ τοῖς Ἀθηναίοις προσή-
 κειν ὡς κατὰ θάλασσαν κρατοῦντας ὑμῶν
 νησιωτῶν ὄντων ἄρχειν. But the propo-
 sition itself, ἄρχειν τινὰ οὗ ἂν κρατῇ, or
 "might makes right," is the νόμος to
 which reference is made in the sub-
 sequent words. — 9. ὑμᾶς ἂν, δρῶντας
 ἂν: the repetition of ἂν with subj.
 and verb adds clearness as well as
 emphasis. Cf. c. 9. 16. — 11. ταυτό:
 see App. — ἐκ τοῦ εἰκότος: in accord-
 ance with probability. This refers to
 the statement of 2, οὐδὲν ἔξω τῆς ἀνθρω-
 πείας ἐς τὸ θεῖον νομίσεως πράσσομεν.

12. φοβούμεθα: is here followed
 by the fut. inf. on account of the
 implied notion of indir. disc. GMT.
 46, n. 6 (b); H. 948 a. — τῆς δόξης:
 const. with τὸ ἀπειρόκακον, 14, and τὸ
 ἄφρον, 15. — ἐς Λακεδαιμονίους: cf. iii.
 14. 1, τὰς ἐς ὑμᾶς ἐλπίδας, and iv. 81.
 12, ἐπιθυμία ἐς τοὺς Λακεδαιμονίους. —
 13. ἦν: cognate acc. with πιστεύετε,
 since δόξῃ is here nearly equiv. to
 πίστις. See App. — διὰ τὸ αἰσχρὸν:
 equiv. to αἰσχύνῃ of c. 104. 8. αἰσχρὸν
 νομίζοντας τοὺς ἀποίκους πολεμουμένους,
 Schol. — 14. ὑμῶν τὸ ἀπειρόκακον:
 your simplicity, which arises from inex-
 perience of evil.

15 τὸ ἄφρον. Λακεδαιμόνιοι γὰρ πρὸς σφᾶς μὲν αὐτοὺς ⁴
καὶ τὰ ἐπιχώρια νόμιμα πλείστα ἀρετῇ χρῶνται· πρὸς δὲ
τοὺς ἄλλους πολλὰ ἂν τις ἔχων εἰπεῖν ὡς προσφέρονται,
ξυνελὼν μάλιστ' ἂν δηλώσειεν ὅτι ἐπιφανέστατα ὦν
ἴσμεν τὰ μὲν ἡδέα καλὰ νομίζουσι, τὰ δὲ ξυμφέροντα
20 δίκαια. καίτοι οὐ πρὸς τῆς ὑμετέρας νῦν ἀλόγου σωτη-
ρίας ἢ τοιαύτη διάνοια.

106 ΜΗΛ. Ἡμεῖς δὲ κατ' αὐτὸ τοῦτο ἤδη καὶ μάλι- 1
στα πιστεύομεν τῷ ξυμφέροντι αὐτῶν] Μηλίους ἀποίκους
ὄντας μὴ βουλήσεσθαι προδόντας τοῖς μὲν εὐνοῖς τῶν
Ἑλλήνων ἀπίστους καταστήναι, τοῖς δὲ πολεμίοις ὠφε-
5 λίμους.

107 ΑΘ. Οὐκ οὖν οἴεσθε τὸ ξυμφέρον μὲν μετὰ ἀσφα- 1
λείας εἶναι, τὸ δὲ δίκαιον καὶ καλὸν μετὰ κινδύνου
δρᾶσθαι; ὁ Λακεδαιμόνιοι ἦκιστα ὡς ἐπὶ τὸ πολὺ τολ-
μῶσιν.

16. πλείστα: adv. See on i. 3. 23.
— 17. πολλὰ ἂν τις ἔχων εἰπεῖν: a
common rhetorical expression. Cf.
Dem. III. 27; VIII. 52. — 18. ξυνελὼν:
freq. used by Thuc. to introduce a
brief summing up, esp. in speeches.
Cf. ii. 41. 1; iii. 40. 16; vi. 80. 14. —
20. καίτοι: and yet (see on ii. 60. 16;
iv. 18. 5) this selfish character of the
Lacedaemonians is not favourable to
the fulfilment of your present foolish
hope of deliverance. The ἄλογος
σωτηρία is here intentionally opp. to
the οὐκ ἀλόγως θρασυνόμεθα of c. 104.
9.

106. 1. κατ' αὐτὸ τοῦτο: precisely
because the Lacedaemonians νομίζουσι
τὰ ξυμφέροντα δίκαια. — 2. τῷ ξυμφέ-
ροντι αὐτῶν: const. with μὴ βουλήσεσθαι
(not with πιστεύομεν). διὰ τὸ ἴδιον ξυμ-
φέρον, Schol. We should, as St. ob-
serves, expect τῷ αὐτῶν ξυμφέροντι or

τῷ αὐτῶν ξυμφέροντι, but αὐτῶν, even in
the position in which it stands here,
may have the sense of ἴδιον (Lat.
ipsorum). Still we should natu-
rally translate it of them (Lat. eo-
rum, i.e. of some other people), which
is here plainly impossible. See App.
— 4. καταστήναι: an emphatic γενέ-
σθαι. Cf. i. 70. 3; iii. 102. 26; iv. 92.
15; vi. 82. 13.

107. 1. οὐκ οὖν κτέ.: this is the
ordinary neg. introduction of a ques-
tion expecting an affirmative answer:
don't you think then? i.e. "of course
you understand." This sense would
appear more plainly if we were to
read οὐκ οὖν ἴστε instead of οἴεσθε, as
the Schol. may perhaps have done,
who explains: ἀλλ' οὖν, ὥσπερ ἴστε,
συμφέρει κτέ. — 3. δρᾶσθαι: see App.
— 4: "but just that." Cf. c. 103. 6;
109. 3.

108 ΜΗΛ. Ἀλλὰ καὶ τοὺς κινδύνους τε ἡμῶν ἔνεκα 1
 μάλλον ἡγοούμεθ' ἂν ἐγχειρίσασθαι αὐτούς, καὶ βεβαι-
 οτέρους ἢ ἐς ἄλλους νομιεῖν, ὅσω πρὸς μὲν τὰ ἔργα τῆς
 Πελοποννήσου ἐγγὺς κείμεθα, τῆς δὲ γνώμης τῷ ξυγγενεῖ
 5 πιστότεροι ἐτέρων ἐσμέν.

109 ΑΘ. Τὸ δ' ἐχυρόν γε τοῖς ξυναγωνιουμένοις οὐ 1
 τὸ εὖνουν τῶν ἐπικαλεσαμένων φαίνεται, ἀλλ' ἦν τῶν
 ἔργων τις δυνάμει πολὺ προύχῃ· ὁ Λακεδαιμόνιοι καὶ
 πλείον τι τῶν ἄλλων σκοποῦσι. τῆς γοῦν οἰκείας παρα-
 5 σκευῆς ἀπιστία καὶ μετὰ ξυμμάχων πολλῶν τοῖς πέλας
 ἐπέρχονται· ὥστε οὐκ εἰκὸς ἐς νῆσόν γε αὐτοὺς ἡμῶν
 ναυκρατόρων ὄντων περαιωθῆναι.

110 ΜΗΛ. Οἱ δὲ καὶ ἄλλους ἂν ἔχοιεν πέμψαι· πολὺ 1

108. 1. καὶ τοὺς κινδύνους: the dangers which are connected with the δίκαιον and καλόν. "The Lacedaemonians will be more ready to face them for our sake, and will consider them less dangerous (βεβαιότερους with κινδύνους; cf. iii. 39. 5, τὸν μετὰ τῶν ὀλίγων κίνδυνον ἡγησάμενοι βεβαιότερον) than in relation to others (ἐς ἄλλους)," i.e. than if they were to face them for the sake of others. ἐς expresses a general relation, as in c. 105. 12. — τε: const. not with κινδύνους alone, but as the connective of the first clause, ἀλλὰ . . . ἐγχειρίσασθαι αὐτούς with the second, καὶ βεβαιότερους νομιεῖν. — 2. ἐγχειρίσασθαι: the mid. does not occur elsewhere in Attic Greek. — 3. ὅσω: inasmuch as. — πρὸς τὰ ἔργα: ad res gerendas, "when anything is to be done." Melos is so near the coast of Peloponnesus that it could easily send troops or supplies to the Lacedaemonians. — 4. κείμεθα: equiv. to ἡ ἡμετέρα νῆσος κεῖται. The application of the word is transferred from the island to its

inhabitants. — τῆς γνώμης τῷ ξυγγενεῖ: "on account of the likeness of our views which arises from our relationship." This is indirectly an explanation of τῆς ξυγγενείας ἔνεκα, of c. 104. 7. γνώμη is used of views on political matters, as in i. 113. 10; iii. 70. 27; iv. 56. 17. — 5. ἐτέρων: than any others. See on i. 84. 7.

109. 1. τὸ ἐχυρόν: stands in the relation of pred. to τὸ εὖνουν after φαίνεται, and the art. is added to emphasize the subst. use of ἐχυρόν (cf. ii. 43. 22 f.): "the thing which inspires confidence is not the good will," etc.; the positive side is then expressed by the cond. sent. ἀλλ' ἦν τις προύχῃ. — 5. καὶ μετὰ ξυμμάχων πολλῶν: a similar idea is expressed in ii. 39. § 2. — 6. οὐκ εἰκὸς αὐτοὺς περαιωθῆναι: εἰκὸς regularly takes the inf. aor. (never the fut.) where the probability of the occurrence of a fut. action is to be expressed. See on i. 81. 13.

110. 1. καὶ ἄλλους: i.e. the allies, a list of whom is given in ii. 9. § 2. The Corinthians would be esp. fitted

δὲ τὸ Κρητικὸν πέλαγος, δι' οὗ τῶν κρατούντων ἀπορώ-
 τερος ἢ λῆψις ἢ τῶν λαθεῖν βουλομένων ἢ σωτηρία.
 καὶ εἰ τοῦδε σφάλλονται, τράπουτ' ἂν καὶ ἐς τὴν γῆν 2
 5 ὑμῶν καὶ ἐπὶ τοὺς λοιποὺς τῶν ξυμμάχων, ὅσους μὴ
 Βρασίδης ἐπήλθε· καὶ οὐ περὶ τῆς μὴ προσηκούσης μάλ-
 λον ἢ τῆς οἰκειτέρας ξυμμαχίδος τε καὶ γῆς ὁ πόνος
 ὑμῖν ἔσται.

111 ΑΘ. Τούτων μὲν καὶ πεπειραμένοις ἂν τι γένοιτο 1

for such service. — πολύ: cf. πολλή ἡ Σικελία, vii. 13. 16. — 2. τὸ Κρητικὸν πέλαγος: the sea to the south and southeast from Peloponnesus. See on iv. 53. 13. — δι' οὗ: per quod, i.e. on account of its greatness. — τῶν κρατούντων, τῶν βουλομένων: subjective gens. — ἀπορώτερος: on the masc. ending in the comp. of compound adjs., see on iii. 89. 21 and iv. 31. 15. Kr. Spr. § 23, 1, Rem. — 3. λῆψις: in the sense of λαμβάνειν, as in c. 115. 5; vii. 25. 16.

4. τοῦδε: sc. τοῦ κατὰ θάλασσαν βοηθῆσαι ἡμῖν. — 5. τοὺς λοιποὺς τῶν ξυμμάχων: esp. those on the Thracian coast. This, as the most important part of the Athenian empire, may be particularly referred to in τῆς οἰκειτέρας ξυμμαχίδος of 7. — ὅσους μὴ ἐπήλθε: such as he did not reach. The cond. rel. (with μὴ, not οὐ) is equiv. to εἰ τις μὴ ἐπήλθε. GMT. 61, 1; H. 913. — 6. οὐ μᾶλλον ἢ: not so much as. See on i. 73. 17. — 7. οἰκειτέρας: this is opp. to τῆς μὴ προσηκούσης (not τῆς οὐ προσήκουσης, and therefore a general expression applicable to other places besides Melos; G. 283, 4; H. 1025 a), and belongs with both ξυμμαχίδος and γῆς. With προσηκούσης we should supply ξυμμαχίδος, rather than γῆς, for it was as ξυμμαχίς that new territory was added to the Athe-

nian empire. γῆς is then added as an afterthought: "not about territory which you hope to add to your empire without any right, but about your own empire and, for that matter, your own country." Cl. supplies γῆς with μὴ προσηκούσης, and cites i. 13. 18; ii. 11. 20; 20. 17. Cf. also c. 111. 20. There is no difficulty in supplying γῆς, but the above explanation seems better. See App.

111. 1. τούτων μὲν καὶ πεπειραμένοις κτέ.: the point of this reply to the threatening language of the Melians lies in the proud assurance that such a double attack was nothing new for the Athenians. It is, therefore, certain that, as St. observes, πεπειραμένοις refers to the Athenians only. In the litotes (οὐκ ἀνεπιστήμοισιν, i.e. εὐ εἰδόσιν) the Athenians express with self-conscious irony the confident belief that "the fame of our campaigns has probably come to your ears." The effect of τούτων τι is somewhat similar: "some of these things (with which you threaten us) would not come upon us without our having experienced the like before," i.e. "nothing of all this is new to us." On the pers. const. of πεπειραμένοις, see on ii. 3. 9. This const. occurs with γίγνεσθαι also in ii. 60. 1. See App.

ἡμῖν, καὶ ὑμῖν οὐκ ἀνεπιστήμοσιν ὅτι οὐδ' ἀπὸ μιᾶς
 πώποτε πολιορκίας Ἀθηναῖοι δι' ἄλλων φόβον ἀπεχώ-
 ρησαν. ἐνθυμούμεθα δὲ ὅτι φήσαντες περὶ σωτηρίας 2
 5 βουλευσείν οὐδὲν ἐν τοσούτῳ λόγῳ εἰρήκατε ᾧ ἄνθρωποι
 ἂν πιστεύσαντες νομίσειαν σωθήσεσθαι, ἀλλ' ὑμῶν τὰ
 μὲν ἰσχυρότατα ἐλπίζόμενα μέλλεται, τὰ δ' ὑπάρχοντα
 βραχέα πρὸς τὰ ἤδη ἀντιτεταγμένα περιγίγνεσθαι. πολ-
 λήν τε ἀλογίαν τῆς διανοίας παρέχετε, εἰ μὴ μεταστη-
 10 σάμενοι ἔτι ἡμᾶς ἄλλο τι τῶνδε σωφρονέστερον γνώσεσθε.
 οὐ γὰρ δὴ ἐπὶ γε τὴν ἐν τοῖς αἰσχροῖς καὶ προύπτοις 3
 κινδύνους πλείστα διαφθείρουσαν ἀνθρώπους αἰσχύνην
 τρέψεσθε. πολλοῖς γὰρ προορωμένοις ἔτι ἐς οἷα φέρον-

4. ἐνθυμούμεθα: in the freq. oc-
 ccurring sense of sympathetic inter-
 est (cf. c. 32. 5); here "we observe
 with regret." — φήσαντες: see c. 87;
 88. — 5. ἄνθρωποι: is used with re-
 ference to what is said in c. 105. 4 ff.
 about the θεῖον and the ἀνθρώπειον. —
 6. νομίσειαν: see App. — ὑμῶν τὰ
 ἰσχυρότατα ἐλπίζόμενα μέλλεται: *your*
strongest (grounds of confidence), *be-*
ing (mere) *hopes, are held in abeyance.*
 τὰ μὲν ἰσχυρότατα ὑμῶν ἐλπίδες εἰσὶ
 μέλλουσαι, Schol. The sense is ex-
 pressed in a characteristic manner by
 the pass. μέλλεται (in Xen. An. iii. i.
 47 it is different, where μέλλεσθαι
 means *be put off*). — 8. βραχέα:
 const. περιγίγνεσθαι with this. Cf. i. 50.
 25, ὀλίγα ἀμύνειν; ii. 61. 12, ταπεινὴ
 ἐγκαρτερεῖν. — πολλήν τε: a final con-
 clusion: "and so you exhibit great
 want of sense." — 9. μεταστησάμενοι:
causing to withdraw. See on i. 79. 3,
 and compare with this trans. aor. par-
 tic. the corresponding intrans. μετα-
 στάτων in 25. — 10. γνώσεσθε: *come*
to a conclusion. Cf. c. 36. 10; i. 70. 7;
 ii. 61. 12; iii. 40. 18.

11. οὐ γὰρ δὴ . . . τρέψεσθε: a simi-
 lar expression is used in i. 122. 23, οὐ
 γὰρ δὴ πεφηνότες ταῦτα ἐπὶ τὴν πλεί-
 στους δὴ βλάβασαν καταφρόνησιν κεχω-
 ρήκατε. In both passages an urgent
 warning is expressed; but here the
 danger is in the future, and therefore
 may still be avoided, while in the
 other case the fault is regarded as
 already committed. — 13. πολλοῖς γὰρ
 κτέ.: this sent. contains, in chiastic
 order, an explanation of the two epi-
 thets in the preceding sent.: προορω-
 μένοις ἔτι (ἔτι with προ-, while it is
 still time to avoid them) corresponds
 to προύπτοις κινδύνους and τὸ αἰσχρὸν
 καλούμενον τὸ αἰσχροῖς. This explains
 the unusual αἰσχροῖς κινδύνους (for
 which ἐσχάτοις, ἄκροις, ἰσχυροῖς have
 been proposed), i.e. "in dangers which
 threaten disgrace," by which the loss
 of political independence is here
 meant. The Schol. renders: τὸ ἀπρε-
 πὲς τοῦ ὀνόματος, and adds: τοιούτῃ
 τὸ ὑπακούειν ἔχον τι ποιητικὸν αἰσχύνῃς.
 Cf. Dem. xviii. 178, μὴ δεῖσθαι Θη-
 βαίων μηδὲν· αἰσχροῦς γὰρ ὁ καιρὸς, "it
 would bring you disgrace." — 14. ἀπα-

ται τὸ αἰσχροὺν καλούμενον ὀνόματος ἐπαγωγῷ δυνάμει
 15 ἐπεσπάσατο ἡσσηθεῖσι τοῦ ῥήματος ἔργῳ ξυμφοραῖς
 ἀνηκέστοις ἐκόντας περιπεσεῖν καὶ αἰσχύνῃν αἰσχύῳ μετὰ
 ἀνοίας ἢ τύχης προσλαβεῖν. ὁ ὑμεῖς, ἣν εὖ βουλευήσθε, 4
 φυλάξεσθε καὶ οὐκ ἀπρεπὲς νομιεῖτε πόλεώς τε τῆς με-
 γίστης ἡσσᾶσθαι μέτρια προκαλουμένης, ξυμμάχους γε-
 20 νέσθαι ἔχοντας τὴν ὑμετέραν αὐτῶν ὑποτελεῖς, καὶ δο-
 θείσης αἰρέσεως πολέμου πέρι καὶ ἀσφαλείας μὴ τὰ
 χεῖρῳ φιλονικῆσαι· ὥς οἷτινες τοῖς μὲν ἴσοις μὴ εἰκονσι,
 τοῖς δὲ κρείσσοσι καλῶς προσφέρονται, πρὸς δὲ τοὺς
 ἡσσονυς μέτριοί εἰσι, πλεῖστ' ἂν ὀρθοῦντο. σκοπεῖτε οὖν 5
 25 καὶ μεταστάντων ἡμῶν καὶ ἐνθυμείσθε πολλάκις ὅτι
 περὶ πατρίδος βουλευέσθε, * ἣν μιᾶς πέρι καὶ ἐς μίαν
 βουλὴν τυχοῦσάν τε καὶ μὴ κατορθώσασαν ἔσται.

γωγῷ: *seductive, misleading*. Cf. c. 85. 2; vi. 8. 7. — 15. ἐπεσπάσατο: aor. as in c. 103. 3. The mid. of this verb is used in iii. 44. 15; it is therefore not necessary to write, with v. Herwerden, *Stud. Thuc.* p. 80, ἐπέσπασε τό. Even without the art., περιπεσεῖν (16) and προσλαβεῖν (17) contain the obj. of πολλοῖς ἐπεσπάσατο: "so-called baseness by the power of a seductive word brings upon many (the misfortune) to fall into real troubles," etc. — ῥήματος ἔργῳ: the juxtaposition makes the opposition in meaning all the more noticeable. — 16. ἐκόντας: acc. as subj. of περιπεσεῖν in spite of the preceding dats. πολλοῖς, προορῶμένοις, and ἡσσηθεῖσι. — αἰσχύνῃν αἰσχύῳ μετὰ ἀνοίας ἢ τύχης: a disgrace which is more disgraceful when incurred through folly than (it would be if incurred through) fortune. See App. — 17. προσλαβεῖν: "incur disgrace in addition to their misfortunes." Cf. iii. 82. 50.

18. πόλως τῆς μεγίστης: the order

is like that in ii. 61. 17; iv. 10. 7; 86. 2 and 8, with emphasis upon the adj. placed after the subst. and art. — 19. μέτρια προκαλουμένης: cf. c. 37. 23, τὰ εἰρημένα προκαλούμενοι. The substance of these proposals follows in the inf. γενέσθαι κτέ. — 20. ὑποτελεῖς: sc. φόρου (cf. i. 19. 1; 80. 14). With the exception of the few αὐτόνομοι (cf. i. 97. 1) this was the regular condition of the Athenian ξύμμαχοι, in which respect they differed from those of the Lacedaemonians, acc. to i. 19. 1. — 21. καὶ . . . φιλονικῆσαι: const. with οὐκ ἀπρεπὲς νομιεῖτε. φιλονικῆσαι (on the spelling, see St. Quaest. Gram. p. 13) with the neut. obj. τὰ χεῖρῳ as in Plat. Prot. 360 e. — 23. καλῶς προσφέρονται: *behave properly*; a euphemism for submit.

25. ἐνθυμείσθε: *consider earnestly*. Cf. 4. — 26. ἣν μιᾶς πέρι . . . ἔσται: the expiation of the Schol. πολλάκις πρὸ ὀφθαλμῶν λάβετε ὅτι περὶ πατρίδος ἡ σκέψις μιᾶς οὐσης, περὶ ἧς ἐν μιᾷ βου-

- 112 Καὶ οἱ μὲν Ἀθηναῖοι μετεχώρησαν ἐκ τῶν λόγων· 1
οἱ δὲ Μήλιοι κατὰ σφᾶς αὐτοὺς γενόμενοι, ὡς ἔδοξεν
αὐτοῖς παραπλήσια καὶ ἀντέλεγον, ἀπεκρίναντο τάδε·
“Οὐτε ἄλλα δοκεῖ ἡμῖν ἢ ἅπερ καὶ τὸ πρῶτον, ὦ Ἀθη- 2
5 ναῖοι, οὐτ’ ἐν ὀλίγῳ χρόνῳ πόλεως ἑπτακόσια ἔτη ἤδη
οἰκουμένης τὴν ἐλευθερίαν ἀφαιρησόμεθα, ἀλλὰ τῇ τε
μέχρι τοῦδε σφζούσῃ τύχῃ ἐκ τοῦ θείου αὐτὴν καὶ τῇ
ἀπὸ τῶν ἀνθρώπων καὶ Λακεδαιμονίων τιμωρία πιστεύ- 3
οντες πειρασόμεθα σῶζεσθαι. προκαλούμεθα δὲ ὑμᾶς 3
10 φίλοι μὲν εἶναι, πολέμιοι δὲ μηδετέροις, καὶ ἐκ τῆς γῆς
ἡμῶν ἀναχωρῆσαι σπονδὰς ποιησαμένους αἵτινες δοκοῦσιν
ἐπιτήδαιοι εἶναι ἀμφοτέροις.”
- 113 Οἱ μὲν δὴ Μήλιοι τοσαῦτα ἀπεκρίναντο· οἱ δὲ Ἀθη- 1

λη ἢ κατορθώσετε ἢ σφαλῆσθε undoubtedly gives the meaning intended; but the sent. is certainly corrupt, and the difficulties are not overcome by the various emendations proposed. See App. — 27. τυχοῦσάν τε καὶ κατορθώσασαν: the alternatives are expressed in the same way, as in ii. 35. 8, *εἴ τε καὶ χεῖρον εἰπόντι*.

112. 1. μετεχώρησαν: corresponds to μεταστάντων of c. III. 25. — 2. κατὰ σφᾶς αὐτοὺς: *by themselves alone*; *κατά* as in ii. 39. 11. — 3. παραπλήσια καί: *similia atque: about the same as*. Cf. ii. 60. 20; iii. 14. 2. — ἀντέλεγον: the impf. because the negotiations were not yet at an end. We should, however, use the plpf. in English.

4. οὔτε ἄλλα δοκεῖ ἡμῖν, οὔτε ἀφαιρησόμεθα: “neither our opinion nor our intention has changed.” The theoretical and the practical aspects of the affair are placed side by side. — ἅπερ καί: see on c. 13. 7, *ὡν κακείνος ἐπεκρίνει*. — 5. ἑπτακόσια ἔτη: this statement, which is evidently not intended to be exact, carries us back to

the time of the Dorian invasion. Conon, *narrat.* 36, mentions the Spartan Philonomus as founder of Melos soon after the Dorians took possession of Sparta. See Müller, *Orcho-menos*, p. 317. — 7. ἐκ τοῦ θείου: opp. to *ἀπὸ τῶν ἀνθρώπων*, with reference to c. 105. 5 ff.; 11 ff. *τὸ θεῖον* is further explained by *τύχη*, and *οἱ ἄνθρωποι* by *Λακεδαιμόνιοι*, the whole being arranged in chiasmic order. *καὶ* Λακεδαιμονίων, which St. rejects, should therefore be retained. *καί* introduces the specification of *ἀνθρώπων*, and is equiv. to *et — quidem*.

9. παρακαλούμεθα κτί: first comes the proposal of the Melians as it affects themselves (*φίλοι . . . μηδετέροις*), then as it affects the Athenians. This is equiv. to *ἡμῶν φίλων ὄντων ὑμῖν, πολέμιων δὲ μηδετέροις, ὑμᾶς ἐκ τῆς γῆς ἡμῶν ἀναχωρῆσαι*. — 10. φίλοι: nom. referring to the subj. of *προκαλούμεθα*. G. 136, n. 3 (a); H. 940. — 12. ἐπιτήδαιοι: elsewhere this adj. has three terminations. Cf. c. 21. 7; 81. 9; viii. 11. 12.

ναῖοι διαλυόμενοι ἤδη ἐκ τῶν λόγων ἔφασαν· “Ἄλλ’ οὖν μόνον γε ἀπὸ τούτων τῶν βουλευμάτων, ὥς ἡμῖν δοκεῖτε, τὰ μὲν μέλλοντα τῶν ὀρωμένων σαφέστερα κρίνετε, τὰ δὲ ἀφανῆ τῷ βούλεσθαι ὥς γιγνόμενα ἤδη θεᾶσθε, καὶ Λακεδαιμονίοις καὶ τύχῃ καὶ ἐλπίσι πλείστον δὴ παραβεβλημένοι καὶ πιστεύσαντες πλείστον καὶ σφαλῆσεσθε.”

114 Καὶ οἱ μὲν Ἀθηναίων πρέσβεις ἀνεχώρησαν ἐς 1
τὸ στράτευμα· οἱ δὲ στρατηγοὶ αὐτῶν, ὥς οὐδὲν ὑπῆ-
κουν οἱ Μήλιοι, πρὸς πόλεμον εὐθὺς ἐτρέποντο καὶ δι-
ελόμενοι κατὰ πόλεις περιετείχισαν κύκλῳ τοὺς Μηλίουις.
5 καὶ ὕστερον φυλακὴν σφῶν τε αὐτῶν καὶ τῶν ξυμμάχων 2
καταλιπόντες οἱ Ἀθηναῖοι καὶ κατὰ γῆν καὶ κατὰ θάλασ-

113. 2. διαλυόμενοι ἤδη: as they were on the point of leaving. διαλύεσθαι as in ii. 12. 13; vi. 41. 16, διελύθησαν ἐκ τοῦ ξυλλόγου. ἐκ τῶν λόγων (cf. c. 112. 1) is the opposite of ἐς λόγους (cf. iii. 8. 6; iv. 38. 4; 73. 33).—ἀλλ’ οὖν: well then. This introduces the final summing up of the result of the conference.—3. ἀπὸ τούτων τῶν βουλευμάτων: judging from the conclusion at which you have arrived.—4. τὰ ὀρώμενα: that which lies before your eyes. Cf. ii. 42. 21; iii. 45. 23.—5. τῷ βούλεσθαι: equiv. to βουλήσει ἀσαφεῖ in iv. 108. 21.—6. παραβεβλημένοι καὶ πιστεύσαντες: with these words πλείστον (6) is to be taken adv. being most entirely given over to (the Lacedaemonians, etc.) and having trusted them most entirely. παραβεβλημένοι is pass., as in Ar. Pl. 243, πόρνοι καὶ κύβοι παραβεβλημένοι. The pf. partic. is used because this expresses a trait of the character of the Melians; the aor. partic. πιστεύσαντες is used to refer to the action of the Melians in putting their faith in the Lacedaemonians,

etc., in this particular instance. Cf. ἐλθόντας καὶ κεκτημένους, vii. 66. 6. Kr. Spr. § 56, 14. This explanation of St. makes it unnecessary to strike out either καὶ πιστεύσαντες (with v. Herwerden) or καὶ (with Cl., who takes παραβεβλημένοι as mid., having risked, with πλείστον as its obj.).

114. After the conference has come to an end, the Athenians invest the town, and begin the siege with part of their army.

2. οὐδὲν ὑπῆκουν: a common expression. Cf. i. 26. 16; 29. 1.—3. ἐτρέποντο: the impf. denoting the beginning of the new course of action is the reading of the best Mss. though many edit. read ἐτρέποντο. Cf. vii. 71. 13. In i. 5. 4 and ii. 52. 11, ἐτρέποντο denotes also the accomplishment; hence the aor.—διελόμενοι περιετείχισαν: cf. c. 75. 22, where the impf. περιετείχισαν is used because the building of the wall was a work of some time, and was, in fact, never finished.—5. φυλακὴν καταλιπόντες . . . ἀνεχώρησαν: so also in ii. 78. 6 ff.

σαν ἀνεχώρησαν τῷ πλείονι τοῦ στρατοῦ, οἱ δὲ λειπόμε-
νοι παραμένοντες ἐπολιόρκουν τὸ χωρίον.

- 115 Καὶ Ἀργεῖοι κατὰ τὸν χρόνον τὸν αὐτὸν ἐσβα- 1
λόντες ἐς τὴν Φλιασίαν καὶ λοχισθέντες ὑπὸ τε Φλιασίων
καὶ τῶν σφετέρων φυγάδων διεφθάρησαν ὡς ὀγδοήκον-
τα, καὶ οἱ ἐκ τῆς Πύλου Ἀθηναῖοι Λακεδαιμονίων πολ-
5 λὴν λείαν ἔλαβον. καὶ Λακεδαιμόνιοι δι' αὐτὸ τὰς μὲν 2
σπονδὰς οὐδ' ὡς ἀφέντες ἐπολέμουν αὐτοῖς, ἐκήρυξαν δὲ
εἴ τις βούλεται παρὰ σφῶν Ἀθηναίους λῆξαι. καὶ 3
Κορίνθιοι ἐπολέμησαν ἰδίων τινῶν διαφορῶν ἕνεκα τοῖς
Ἀθηναίοις· οἱ δ' ἄλλοι Πελοποννήσιοι ἡσύχαζον. εἶλον 4
10 δὲ καὶ οἱ Μήλιοι τῶν Ἀθηναίων τοῦ περιτειχίσματος τὸ
κατὰ τὴν ἀγορὰν προσβαλόντες νυκτός, καὶ ἄνδρας τε
ἀπέκτειναν καὶ ἐσενεγκάμενοι σῆτόν τε καὶ ὅσα πλείστα
ἐδύναντο χρήσιμα ἀναχωρήσαντες ἡσύχαζον· καὶ οἱ Ἀθη-
ναῖοι ἄμεινον τὴν φυλακὴν τὸ ἔπειτα παρεσκευάζοντο,
15 * καὶ τὸ θέρος ἐτελεύτα.

— 6. καὶ κατὰ γῆν καὶ κατὰ θάλασσαν: const. with φυλακὴν καταλιπόντες.

115. *Hostilities in various parts of Peloponnesus. The Melians make a successful sally against the Athenians.*

1. καὶ Ἀργεῖοι κτέ.: they had done the same thing the previous year. See c. 83. 10 ff.—τὸν χρόνον τὸν αὐτόν: the order of words as in τῇ ἐπιχειρήσει τῇ αὐτῇ, vii. 39. 2.—2. λοχισθέντες: falling into an ambushade, pass. of λοχίζειν, the act. of which is used in iii. 107. 18, where, however, the troops employed in the ambush are the dir. obj. of the action of the verb.—3. διεφθάρησαν ὡς ὀγδοήκοντα: the general subj. Ἀργεῖοι is limited in the course of the period. Cf. c. 10. 47 ff.; 59. 1 ff.

4. οἱ ἐκ τῆς Πύλου Ἀθηναῖοι: cf. c.

56. 11, where the sending of fresh forces is mentioned.—6. ἀφέντες τὰς σπονδὰς: cf. ἀφέντες τὴν ξυμμαχίαν, c. 78. 6; i. 102. 19.—οὐδ' ὡς: const. with ἐπολέμουν, not merely with ἀφέντες. There was as yet no renewal of the war, for this is not recorded until vi. 105. 5.—7. εἴ τις βούλεται . . . λῆξαι: on the ellipsis, see on i. 27. 4; iii. 52. 11; iv. 37. 8.—παρὰ σφῶν: cf. ii. 41. 3.

8. διαφορῶν: see App.

10. τὸ κατὰ τὴν ἀγορὰν: this must refer to that part of the Athenian camp which was used as a market. Cf. i. 62. 4; iii. 6. 12.—12. ἐσενεγκάμενοι: equiv. to ἐσκομισάμενοι. Cf. i. 117. 5; vi. 22. 6.—13. χρήσιμα: see App.—14. τὸ ἔπειτα: after this. Cf. iv. 54. 14; 170. 2.

116 Τοῦ δ' ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι μελ- 1
 λήσαντες ἐς τὴν Ἀργεῖαν στρατεύειν, ὥς αὐτοῖς τὰ δια-
 βατήρια ἱερὰ ἐν τοῖς ὀρίοις οὐκ ἐγίγνετο, ἀνεχώρησαν.
 καὶ Ἀργεῖοι διὰ τὴν ἐκείνων μέλλησιν τῶν ἐν τῇ πόλει
 5 τινὰς ὑποπτεύσαντες τοὺς μὲν ξυνέλαβον, οἱ δ' αὐτοὺς
 καὶ διέφυγον. καὶ οἱ Μήλιοι περὶ τοὺς αὐτοὺς χρόνους 2
 αὐθις καθ' ἑτερόν τι τοῦ περιτειχίσματος εἶλον τῶν Ἀθη-
 ναίων, παρόντων οὐ πολλῶν τῶν φυλάκων. καὶ ἐλθού- 3
 σης στρατιᾶς ὕστερον ἐκ τῶν Ἀθηνῶν ἄλλης, [ὥς ταῦτα
 10 ἐγίγνετο], ἧς ἦρχε Φιλοκράτης ὁ Δημέου, καὶ κατὰ κρά-
 τος ἤδη πολιορκούμενοι, γενομένης καὶ προδοσίας τινὸς
 ἀφ' ἐαυτῶν, ξυνεχώρησαν τοῖς Ἀθηναίοις ὥστ' ἐκείνους
 περὶ αὐτῶν βουλευῆσαι. οἱ δὲ ἀπέκτειναν Μηλίων ὅσους 4
 ἠβῶντας ἔλαβον, παῖδας δὲ καὶ γυναῖκας ἠνδραπόδισαν.
 15 τὸ δὲ χωρίον αὐτοὶ ὥκισαν, ἀποίκους ὕστερον πεντακο-
 σίους πέμψαντες.

116. Prosecutions at Argos for political reasons. The Melians make another sally, but the Athenians, having received reinforcements, oblige the town to surrender, and treat the inhabitants with great severity.

2. μελλήσαντες: aor., when they had prepared everything for the expedition. Cf. i. 134. 16; viii. 23. 28.—3. ἱερὰ ἐν τοῖς ὀρίοις: see App.—4. διὰ τὴν ἐκείνων μέλλησιν: this corresponds to μελλήσαντες of 2, "because of this plan of the Lacedaemonians, of which they had heard." See Grote, VI. c. 56, p. 372.—5. ὑποπτεύσαντες: see App.

7. καθ' ἑτερόν τι: at another point (than that κατὰ τὴν ἀγοράν; cf. c. 115. 11). τι is limited by τοῦ περιτειχίσματος.

9. ὥς ταῦτα ἐγίγνετο: this is a superfluous and awkward addition, and Cl. and others are prob. right in rejecting it.—11. γενομένης καὶ προδοσίας: when treason had also made its appearance. Cf. iv. 103. 20, ἕμα τῆς προδοσίας οὐσης.—12. ἀφ' ἐαυτῶν: from among themselves.—12. ὥστε: on condition that. See on i. 28. 18; 29. 22. GMT. 98, 2; H. 953 b.

12. ἀπέκτειναν: at the instigation of Alcibiades, acc. to Andoc. iv. 22 and Plut. Alc. 16, who uses the expression ἀποσφαγῆναι, i.e. they were killed by the sword. So Diod. xii. 80. 55 says ἀποσφάζει. —15. ὥκισαν: with good Mss. instead of ἔκησαν. For such a new settlement ὥκισαν is the proper expression. See on i. 98. 4; ii. 70. 21.

APPENDIX.

1. 1. αἱ μὲν ἐνιαύσιοι σπονδαὶ διελέλυντο μέχρι Πυθίων. The difficulty of this passage arises from the fact that whereas the truce had, acc. to iv. 118. 48, been ended since the 14th of Elaphebolion (about the end of March) and the plpf. διελέλυντο refers to past time, a temporal limitation, *until the Pythian games*, is added which refers to the future. The sense is: "In the following summer there was a period (after the 14th of Elaphebolion) when the year's truce had expired (which period lasted) until the Pythian games. And in the ἐκεχειρία (at the very end of this period) the Athenians removed the Delians," etc. In c. 2 the narrative proceeds: "but Cleon," etc. Here δέ corresponds to μὲν in c. 1. 1. This is essentially the explanation offered by Herbst, Philol. 42, p. 662 ff. and adopted in the main by Schütz, Ztschr. f. d. Gymn. Wesen, 31, p. 246.

Cl. offers two explanations. According to the first, Thuc. originally intended to write: "The truce had, to be sure, come to an end in March, but not until August did Cleon finish the necessary preparations and set out with the expedition for Thrace." Into this simple account he may, then, have inserted the mention of the second purification of Delos, for which the sacred truce of the Pythian games was the time chosen. Being led in this way to mention the games, he connected them loosely with what precedes by the expression μέχρι Πυθίων, and then, with reference to the games, gave the needful clear statement of time by ἐν τῇ ἐκεχειρίᾳ and, c. 2. 2, μετὰ τὴν ἐκεχειρίαν. Without this addition, which may have been made at a later time, the passage would read: τοῦ δ' ἐπιγιγνομένου θέρους αἱ μὲν ἐνιαύσιοι σπονδαὶ διελέλυντο· Κλέων δὲ Ἀθηναίους πείσας μεσούντος ἤδη τοῦ θέρους εἰς τὰ ἐπὶ Θράκης χωρία ἐξέπλευσεν.

In his second explanation, Cl. proposes to take μέχρι in the sense of "with the exception of," for which he cites Plat. Legg. vi. 772 a; γυμνοὺς καὶ μέχρι περ αἰδοῦς σῶφρονος, *naked, all but ("bis auf")*, etc., and a fragment of the comic poet Machon in Athen. xiii. p. 581 f. verse 40, ἀνθρῶπον ἄχρι τοῦ στόματος ἡσβολωμένον, *a man blackened with soot up to ("bis auf") his mouth*. Then the passage under discussion would mean: "The truce for one year had come to an end (on the 14th of Elaphebolion), and there was war again with the exception of (the time of) the Pythian games." The words καὶ ἐν τῇ ἐκεχειρίᾳ serve to explain the unusual expression μέχρι Πυθίων: "and it was just in the time of the truce resulting from this festival that the Athenians undertook the purification of Delos," which, as a religious act, presupposes a condition of peace.

Müller-Strübing, *Aristophanes und die hist. Krit.*, p. 392, note, thinks something has been lost, and proposes to supply ἀναβολὴ δὲ ἤν (or ἐγένετο) τοῦ πολέμου, or words to that effect, after διελέλυτο. Philippi, *Rhein. Mus.* 36, p. 254, proposes to read διελέλυτο, καὶ ἐν τῇ μέχρι Πυθίων (ἔτι) ἐκεχειρία Ἀθηναῖοι κτλ. This would assist St.'s explanation which follows.

St., in his note on this passage, says: αἱ ἐνιαυσίαι σπονδαὶ διελέλυτο μέχρι Πυθίων idem valet quod τῶν ἐνιαυσίων σπονδῶν διάλυσιν ἤν μέχρι Πυθίων pariter atque iv. 16. § 2, ἐσπεῖσθαι δὲ αὐτὰς μέχρι οὗ ἐπανελθῶσιν nihil aliud est quam εἶναι δὲ τὰς σπονδὰς μέχρι οὗ ἐπανελθῶσιν. Est autem διάλυσιν τῶν σπονδῶν is rerum status quo foedus exiit necdum bellum renovatum est, qui medius inter bellum et pacem status deinde ἐκεχειρία dicitur. To this Cl. observes that Thuc. always (i.e. in iv. 58. 2; 117. 2, 15; 118. 46; 119. 11; 122. 3; 123. 3; 134. 2; v. 15. 10; 26. 14; 32. 22; 49. 14; vi. 26. 9) uses ἐκεχειρία to denote a truce based upon special treaty or religious agreement, and that the preps. ἐν (τῇ ἐκεχειρίᾳ) and μετὰ (τὴν ἐκεχειρίαν) seem to indicate that the time referred to was clearly defined. The word cannot, therefore, be used of a "state between war and peace." οἱ before Ἀθηναῖοι is the reading of Vat.

Kirchhoff (*Monatsberichte d. Berlin Akad.* 1864, p. 129 ff.) has proved by the testimony of an inscription from Delphi, that the Pythian games were held in the Delphic month Bucatius, and therefore in the Attic month Metageitnion. (This was the opinion of Krüger, Weissenborn, and Grote. Boeckh and Clinton wrongly placed the Pythian games in the Attic month Munychion.)

1. 5. ἢ πρότερόν μοι δεδήλωται. Cl. puts a comma after δεδήλωται, making these words a parenthetical clause with which he supplies Δῆλον καθαρῶσαι. In support of this understanding of the passage, he cites iii. 104. He adds that ἢ . . . δεδήλωται would be simpler. Then ὡς ἀνελόντες . . . ποιῆσαι would recapitulate the manner of the purification. The explanation given in the note is that of Kr.

2. 7. Κωφὸν λιμένα. A sure emendation of Pluygers after Strabo vii. frg. 32. The Mss. give Κολοφωνίων λιμένα.

2. 10. ἐς τὴν πόλιν. Cobet, *Mnem.* 14, p. 3, proposes ἐπὶ τὴν πόλιν.

2. 11. ἐς τὸν λιμένα. Rightly corrected by Bekker for τὸν λιμένα, as is seen from c. 3. 4.

3. 4. περιέπλεον περιπεμφθεῖσαι. Cl., following Haacke, inserts αἱ after περιέπλεον. This would be more regular, but is not necessary, esp. as περιπεμφθεῖσαι is not necessarily attrib.

4. 9. Συρακοσίους, Συρακούσας: these forms of the names of the city and its inhabitants are those adopted by most editt., though the spelling in the Mss. is far from uniform. The Vat. has usually Συρακοῦσαι and Συρακούσσιοι. See Buttmann, *Ausf. Sprachl.* § 21, n. 9.

4. 24. αἰσθόμενος. Cobet, *Mnem.* 14, p. 4, proposes οἰόμενος, which may be correct, as αἰσθόμενος is rarely const. with the inf. But see Kühn. 484, 4. Cf. iii. 38. 27; vi. 59. 10; Plat. *Phaedr.* 235 c.

5. 8. [τοῖς κομιζομένοις]. Cl. brackets these words; other editt. reject only τοῖς. These Locrians were on the way home, and perhaps instead of omitting τοῖς κομιζομένοις, it would be simpler to read (with Cobet, Mnem. 14, p. 4) ἐπ' οἴκου κομιζομένοις.

5. 13. Ἰπωνίας καὶ Μεδμαίους. The Mss. give Ἰτωνίας καὶ Μελαίους. Weidner (see Rhein. Mus. 9, p. 141) recognized the places referred to in Strabo, vi. 5, and corrected to Ἰππωνιάτας καὶ Μεδμαίους. Beloch (Jahrb. 1881, p. 392), with the help of coins of Hipponium, corrects to the form given in the text.

7. 6. ξυνήλθον. Dobree, Ullrich, and Cl. read ξυνεξήλθον. But the repetition of ἐξ seems in this case hardly necessary.

7. 7. καὶ οὐ βουλόμενος, αὐτοὺς διὰ τὸ ἐν τῷ αὐτῷ καθημένους βαρύνεσθαι ἀναλαβὼν ἤγε. Cl. punctuates with a comma after βαρύνεσθαι, with no comma after βουλόμενος. He explains: "not wishing them to be depressed by remaining in inactivity." διὰ τὸ ἐν τῷ αὐτῷ καθημένους is, according to this view (which is also held by Jowett), equiv. to διὰ τὸ ἐν τῷ αὐτῷ καθεῖσθαι. This use of the partic. might be adopted here if anywhere because of the awkwardness which the two infs. καθεῖσθαι βαρύνεσθαι would present. Cl. gives two other examples of the same const. in Thuc.: iv. 63. 2, διὰ τὸ ἤδη φοβεροὺς παρόντας Ἀθηναίους, and viii. 105. 10, διὰ τὸ κρατήσαντες ἀδεῶς. In his App. on iv. 63. 2, he explains the use of the partic. (for the inf.) in these three passages, as a result of the nature of the partic., which, as a part of speech, stands midway between verb and noun, and compares it with other uses of the partic. (such as those mentioned in GMT. 108, n. 4). Although Thuc. may have employed the partic. as Cl. thinks, for the syntax of Thuc. is sometimes tentative and hence not unnaturally at variance with that of later writers, it may be better to adopt St.'s explanation and punctuate after βουλόμενος: "although he did not wish it, he put his forces in motion because they were being depressed by remaining too long inactive." This involves the necessity of taking καὶ οὐ βουλόμενος in a concessive sense: "although he did not wish it"; but there is no objection to this. That οὐ βουλόμενος in this sense does not occur elsewhere in Thuc. is doubtless merely the result of chance.

A. von Velsen (*sched. crit.* p. 13 ff.) regards διὰ τὸ ἐν τῷ αὐτῷ καθημένους βαρύνεσθαι not as the obj. of οὐ βουλόμενος, but as a repetition of the idea expressed in τῶν στρατιωτῶν ἀχθομένων τῇ ἔδρᾳ, and thinks a second inf. ἀτολμοτέρους γίνεσθαι, belonging to αὐτοὺς, is needed after βαρύνεσθαι. Thuc. may well have been guilty of such an omission, for the verb to be supplied for αὐτοὺς would naturally seem almost like a repetition of βαρύνεσθαι.

7. 20. οὐκ ἀνῆλθεν. Corrected by Haacke for οὐ κατῆλθεν of the Mss.

9. 5. ἵνα μὴ τῷ τὸ κατ' ὀλίγον . . . ἀτολμίαν παράσχη. Most Mss. and the best ones read: ἵνα μὴ τῷ τε κατ' ὀλίγον κτέ. Bekker, Kr., and Poppo, feeling the need of a subj. for φαινόμενον παράσχη, wrote μὴ τό τε. Cl., as well as Bekker, saw that since κατ' ὀλίγον and μὴ ἀπαντας express the same idea, they cannot be connected by τε, καί (Böhme cites ii. 2. 19 against this view,

but there ἐν εἰρήνῃ denotes the condition or circumstances, while τοῦ πολέμου μῆπω φανεροῦ καθεστῶτος denotes the time). Consequently Cl. adopts Poppo's conjecture, and writes ἵνα μὴ τῷ τὸ κατ' ὀλίγον. When once the indef. pron. τῷ had been misunderstood and its place taken by the art., the change of the following τό to τε was very natural. The reading μὴ τῷ τό is eminently satisfactory; for (1) we are not obliged to supply from ἐπιχειρήσιν some word like ἐπιχειρεῖν as subj. of ἐνδεῖς φαινόμενον ἀτολμίαν παράσχῃ instead of the natural and simple subj. τὸ . . . κινδυνεύειν, and (2) by means of the indef. pron. τῷ both φαινόμενον and παράσχῃ receive a personal application which is almost necessary in a lively speech like that of Brasidas. Similar expressions in giving admonition or advice occur freq. in other speeches. Cf. i. 33. 17; ii. 63. 7; vi. 33. 16; and in Brasidas's former speech, iv. 86. 9.

9. 20. ξυνταθῆναι. Krüger followed by St. and Cl. for Ms. ξυνταχθῆναι, since the real opposition to τὸ ἀνεμμένον appears only in ξυντείνεσθαι, not in ξυντάττεσθαι, and the same expression occurs in Xen. Oec. 2. 18, συντεταμένῃ γνώμῃ.

9. 31. νομίσατε τρία εἶναι τοῦ καλῶς πολεμεῖν. The Mss. omit τρία. St. (followed by Cl.) is undoubtedly right in restoring τρία from Stob. Flor. II. p. 326, ed. Meineke. The Schol., too, says: ὅτι ἐκ τριῶν γίγνεται τὸ καλῶς πολεμεῖν. Nothing is more easily lost in Mss. than numerals. Besides, as St. shows, Thuc. likes numerical expressions in sententious remarks. Cf. i. 33. 23; 74. 3; 122. 22; iii. 40. 6; iv. 64. 19. It is also necessary that the three infs. which follow should form parallel expressions, i.e. that they should all have the art. or all be without it. If the first and second infs. have the art., and the third does not, we should have only two alternatives, the first expressed by τὸ ἐθέλειν, the second by τὸ αἰσχύνεσθαι καὶ πείθεσθαι. St. and Cl. therefore insert τό before τοῖς ἄρχουσι πείθεσθαι. The loss of τό before τοῖς is easily explained.

9. 37. καὶ δουλείαν. Schlütz, Ztschr. f. d. Gymn. Wesen 31, p. 249, following Böhme, thinks ὑπάρχειν must be supplied with δουλείαν to complete a chiasmic arrangement by which δουλείαν is opp. to ἐλευθερίαν and Ἀθηναίων δούλοις to Λακεδαιμονίων ξυμμάχοις. Then κεκλήσθαι must be understood with Ἀθηναίων δούλοις.

10. 9. ὑπὸ τὰς πύλας ἵππων τε πόδες πολλοὶ καὶ ἀνθρώπων ὡς ἐξιόντων ὑποφαίνονται. Naber, Mnem. 14, p. 316, calls attention to the fact that this spying under the gate is unnecessary, not to say absurd, in view of l. 5, ἐν τῇ πόλει ἐπιφανεί οὖσῃ ἔξωθεν περὶ τὸ ἱερὸν τῆς Ἀθηνᾶς θυομένου (sc. Βρασίδου), which Grote, VI. c. 54, p. 248, renders: "so conspicuous was the interior of the city to spectators without, that the temple of Athênê, and Brasidas with its ministers around him, performing the ceremony of sacrifice, was distinctly recognized." If the interior of the city was so conspicuous, why should the scouts expose themselves to useless danger by spying under the gates? Naber proposes σποδὸς πολλῇ . . . ὑποφαίνεται for πόδες πολλοὶ . . . ὑποφαίνονται. This cloud of dust could be seen from any point from which

the interior of the city was visible. Though this conjecture may be incorrect, the explanation (of Cl.) given in the note does not seem entirely satisfactory.

10. 16. σχολῇ, with Kr., St., and Böhme for σχολή (*cf.* i. 142. 2; iii. 46. 10). The subj. of γίγνεσθαι (what he has commanded) must be supplied from the preceding words, as often with παρσκευάστο. *cf.* i. 46. 1; iv. 67. 2.

10. 39. τὸ δὲ δεξιὸν τῶν Ἀθηναίων . . . αὐτοὺς ἔτρεψαν. For a proper appreciation of this passage, a clear understanding of the narrative is necessary. Thuc., who doubtless possessed most accurate information concerning the details of the events at Amphipolis, inasmuch as his Thracian property was in the immediate neighbourhood, certainly ascribes the defeat of the Athenians in great measure to Cleon's foolishness and bad generalship. Cleon's conduct, from the moment when he is first opposed to Brasidas, lacks firmness and method. He sets his forces in motion merely to appease the discontent of his men, and always takes up his position with the intention of avoiding a battle (ἀπιέναι ἐνόμize, ὅπταν βούληται, ἀμαχεῖ, c. 7. 17). Brasidas succeeds by a well-planned and well-executed attack in throwing the Athenian troops on both wings into confusion; but the left wing, which was already retreating, is able to escape and continue the retreat. The right wing, on the contrary, against which Brasidas himself charged (and was mortally wounded) stood its ground longer. Cleon, to be sure, ran away as he had all along intended to do, and was presently killed by a Myrcinian peltast; but the hoplites on the right wing, who had formed in close array at this point, defended themselves bravely for some time, until the constant attacks of the enemy's cavalry forced them at last to take to flight.

In this account a form of expression which is often used in narration occurs twice, — a general statement is followed by a more particular statement of details, the parts of which are introduced by καί — μέν — δέ. So after ξυνέβη τοὺς Ἀθηναίους θορυβηθῆναι in 33, the two parts follow: καὶ τὸ μὲν εὐώνυμον κέρας . . . ἀπορραγὲν ἔφυγε (34–36) and τὸ δὲ δεξιὸν . . . ἔμενε (39), and again after this general statement: καὶ ὁ μὲν Κλέων . . . ἀποθνήσκει (40–42) and οἱ δὲ . . . ἔτρεψαν (42–46). This careful and elaborate structure of the period makes it prob. that the clearly expressed subj. καὶ ὁ μὲν Κλέων is opposed to an equally clearly expressed substantive subj. οἱ δὲ αὐτοῦ ξυστραφέντες ὅπλῃται. St., who rejects Cl.'s explanation as given above, strikes out ὅπλῃται, taking οἱ αὐτοῦ in the sense of *sui*, like τοῖς ἑαυτῶν in viii. 45. 14. He then takes ξυστραφέντες as pred. with ἐπὶ τὸν λόφον, which he explains by reference to c. 7. 15. This explanation is, on the whole, less satisfactory than Cl.'s.

10. 47. οὕτω δῆ. This is the only proper introduction for the ultimate consequence instead of οὕτω δέ of the Mss. *cf.* iv. 30. 7; 73. 27, and the numerous dependent clauses introduced by οὕτω δῆ, *e.g.* i. 131. 8; ii. 12. 16, *etc.*

11. 4. περιέρξαντες. The reading of the best Mss. (*cf.* Soph. *Aj.* 593, ξυνέρχετε), although we find in Thuc. εἰργεῖν and εἰρχθῆναι, iv. 63. 5; v. 49. 3; ἀπείρξει, iii. 45. 9, and ἀπείρξαν, iv. 37. 4.

11. 5. ἦρω. More correct than ἦρωι acc. to Hdn. ii. 714: τὴν δοτικὴν εἰς ἡ ἀνεκφώνητον ποιούσιν οἱ Ἀττικοὶ οἶον τῷ ἦρω.

14. 19. ἐδέδισαν. Lobeck, *ad Phryn.* p. 181, thinks that here and in iv. 55. 18, the only correct form is ἐδέδισαν. But this is not found in the best Mss. See v. Bamberg, *Ztschr. f. d. Gymn. Wesen*, 1874, p. 36.

14. 23. ὥστ' ἀδύνατα εἶναι ἐφαίνετο Ἀργείοις καὶ Ἀθηναίοις ἅμα πολεμεῖν. The introduction of this sent. by ὥστε is hard to explain. St., omitting ὥστε and inserting δέ, regards the whole clause as a parenthesis. The clause is thus to be understood as expressing the result of all which precedes. This is also Kr.'s explanation. Cl. thinks this is no great improvement, and suggests ὅλως τ' ἀδύνατα εἶναι ἐφαίνετο, and it was evidently utterly impossible (*cf. ἀπλῶς τε* in iii. 45. 29). Thuc. does not elsewhere use ὅλως, but Cl. thinks it is so common in Plato and the orators that there is no objection to it here.

15. 5. πρῶτοί τε καὶ ὁμοίως σφίσι ξυγγενεῖς. That this reading of the Mss. (which is also that of the Schol. on Ar. *Pax*, 479) is in some way corrupt, is generally acknowledged (Jowett explains ὁμοίως ξυγγενεῖς as meaning either that they were all *equally related* to the first men of the state, or that they were all of the first rank, and *accordingly were related* to the governing body). The trouble has generally been sought in ὁμοίως, which has accordingly been changed to ὁμοίων (Reiske) or ὁμοίοις (Bekker). Herbst, *Philol.* 16, p. 310, and Steup, *Rhein. Mus.* 25, p. 304, defend ὁμοίοις. Herbst explains: "for the Spartans among them were the first men of the state, and related to them, who were Homoei"; Steup: "and related to them their peers" (*i.e.* belonging like them to the first and most respected families). Neither of these explanations is thoroughly satisfactory. Steup very properly compares the passage of Plut. *Nic.* 10, οἱ γὰρ ἐκ Πύλου κομισθέντες ἦσαν ἐξ οἰκῶν τε πρῶτων τῆς Σπάρτης καὶ φίλους καὶ ξυγγενεῖς τοὺς δυνατάτους ἔχοντες. Cl. suggests πρῶτοί τε καὶ οἰκοῖς ἐπιφανέσι ξυγγενεῖς, and since Steup, p. 287, is certainly right in saying that the 120 Spartans who were captured at Sphacteria could not all belong to the first families, Cl. further suggests that we might read ἦσαν γὰρ οἱ Σπαρτιάται αὐτῶν κτέ.: "for there were among them some Spartans of the first rank and related to the most distinguished families." This agrees very well with ἤδη καὶ ἀρχάς τινας ἔχοντας in c. 34. 11. St. accepts Rauchenstein's conjecture (*Philol.* 36, p. 234) ὅμοιοι σφίσι ξυγγενεῖς, and explains: Spartiatae captivi cum homoei essent, homoeis Lacedaemoniis, qui rei publicae administrationem habebant, cognati erant. On the Homoei, see Schoemann, *Opusc. Acad.* I. p. 108; Gilbert, *Griech. Staatsalt.* I. p. 41; Lachmann, *Spartan. Staatsverf.* p. 222 ff.; Hermann, *Griech. Alterth.* I. § 25, 12 ff.

15. 7. οὐπως. This reading of the best Mss. for οὐπω does not occur elsewhere in Thuc., but Photius and Suid. testify to its use: οὐπως, οὐδένα τρόπον καὶ Θουκιδίδης ἐν ε' καὶ Ὅμηρος. Still, as the corruptions of the Mss. are very old, the reading οὐπως is perhaps somewhat doubtful. See Cobet, *Mnem.* 14 (1886), p. 6.

15. 9. ἐνδεξαμένους. St.'s reading, though supported only by a few Mss. and the quotation of Thomas Mag. p. 616, 6, is better than the fut. ἐνδεξομένους. ἂν ἐνδεξαμένους is equiv. to ὅτι ἂν ἐνδέξαιτο; then ἂν ἐνδεξομένους would be equiv. to ὅτι ἂν ἐνδέξονται (or ἐνδέξονται); but the fut. opt. (or fut. ind.) in apod. with ἂν is, to say the least, of very doubtful propriety. GMT. 37, 2, n. 1, and 41, 4. Herbst, *Hamburg Progr.* 1867, p. 37 f., thinks differently.

16. 6. τότε δέ. Since all the Mss. read τότε δέ, not δῆ, it seems best to judge of this case after the analogy of i. 11. 4 and 18. 1. See on i. 11. 4. There is a certain opposition to the previous state of things under Brasidas and Cleon, and this justifies the use of δέ. Kühn. 533, 1. However common the use of τότε δῆ and οὕτω δῆ to introduce explanatory and additional clauses may be in Thuc., the present case does not exactly correspond to this usage, since here the description of a gradual influence (σπεύδοντες . . . προεθυμούντο) is introduced, not of a definite event as in i. 49. 30; 58. 9; ii. 12. 16; iii. 98. 6. St., in his note *ad. loc.*, takes the opposite view.

16. 6. ἐκατέρᾳ τῇ πόλει σπεύδοντες τὰ μάλιστ' αὐτήν. (The vulgate has οἱ ἐν ἐκατέρᾳ τῇ πόλει σπεύδοντες τὰ μάλιστα τὴν ἡγεμονίαν.) So St. restores this passage. σπεύδειν τί τινι is rare, but not unparalleled (*cf.* Eur. *Iph. T.* 579), and is supported by general analogy. The corruptions of this passage are of early origin, and have given rise to many attempts at emendation. Now, however, the passage is perfectly clear, and the genesis of the corruptions in the Mss. can be distinctly traced. It begins with the common mistake of μάλιστα τὴν for μάλιστ' αὐτήν (*cf.* c. 38. 17). Then the art. was utterly senseless without a subst., and some copyist supplied from what he understood of the context ἡγεμονίαν, thinking this would be properly used in connexion with the men who stood at the head of their respective states. Some one else, who thought personal leadership, not the hegemony of the state was meant, inserted οἱ ἐν before ἐκατέρᾳ in order to define the position of Pleistoanax and Nicias, and this reading, which is that of some Mss., was accepted by some edit. before Bekker. That this is wrong, is generally recognized by recent edit., and various emendations for ἡγεμονίαν have been proposed, such as ἡσυχίαν, ὁμόνοιαν, ὁμολογίαν, and ἡρεμίαν, but all in vain. By removing the additions arising from the original mistake, St. has in all probability restored the passage to its original form. Now the partic. σπεύδοντες clearly expresses the common motive of Nicias and Pleistoanax, and πολλῶ δῆ μᾶλλον προεθυμούντο, standing at the end of the passage, shows the effect of the events recorded in the preceding chaps. Müller-Strübing, *Aristoph. und die hist. Krit.* p. 634, proposes to read διαβάλλον, ἄλλως τε καὶ ἐκατέρᾳ τῇ πόλει σπεύδοντες τὰ μάλιστα τὴν ἡγεμονίαν· τότε δῆ Πλειστονάξ ὁ Πανσανίου βασιλεὺς Λακεδαιμονίων κτέ. This sounds well, but there is no reason to think that Thuc. wrote it.

16. 18. ἐνθυμίαν. Cobet, *Mnem.* 14, p. 7, is probably right in changing ἐνθυμίαν to ἐνθύμιον, a word of much more frequent occurrence.

16. 23. ἀδελφοῦ. Cobet, *Mnem.* 14, p. 8, suggests Δελφοῦ. These two words

are freq. confused. So the modern inhabitants of the site of Delphi imagined a story about some brothers (*ἀδελφοί*) to account for the name *Δελφοί* applied by travellers to the place.

16. 28. *δοκοῦσαν*. The reading *δοκοῦσαν* seems to be assured by the agreement of the best Mss. It is more doubtful whether Thuc. wrote the concise expression *μετὰ δώρων* in the sense of "bribery." All the Mss. collated by Bekker insert *ἕως* after *δοκοῦσαν*, but this gives no sense. We must therefore recognize in *ἕως* the remnant of some word which was early corrupted. Perhaps the original reading was: *διὰ τὴν ἐκ τῆς Ἀττικῆς ποτε μετὰ δωροδοκίσεως* (not *δωροδόκῃσιν*, as others following Suid. *s.v.* *δώρων δόκησιν*, have suggested) *δοκοῦσαν ἀναχώρησιν*. The various corruptions of the Mss. arise from the juxtaposition of *-δοκίσεως* and *δοκοῦσαν* both beginning with the same letters. St. now reads *μετὰ δώρων δοκίσεως ἀναχώρησιν*. None of the various conjectures seem certain.

17. 6. *καὶ τὸν τε χειμῶνα τοῦτον ἦσαν ἐς λόγους*. Julius Steup has subjected the text from c. 13 to this point to careful investigation and criticism (*Rhein. Mus.* 25, p. 273–305). He tries to prove that there are a number of interpolations, and after removing these from c. 13–17, he comes to the conclusion that the original and genuine narrative of Thuc. consists of the following words: *τοῦ δ' ἐπιγιγνομένου χειμῶνος εὐθὺς μέχρι μὲν Πιερίου τῆς Θεσσαλίας διήλθον οἱ περὶ τὸν Ῥαμφίαν, κωλύοντων δὲ τῶν Θεσσαλῶν, καὶ ἅμα Βρασιδίου τεθνήκτος ὧπῃ ἦγον τὴν στρατιάν, ἀπετράποντο ἐπ' οἴκου. ξυνέβη τε εὐθὺς μετὰ τὴν ἐν Ἀμφιπόλει μάχην καὶ τὴν Ῥαμφίου ἀναχώρησιν ἐκ Θεσσαλίας ὥστε πολέμου μὲν μηδὲν ἔτι ἄσασθαι μηδετέρους, πρὸς δὲ τὴν εἰρήνην μᾶλλον τὴν γνώμην εἶχον, οἱ μὲν Ἀθηναῖοι πληγέντες ἐπὶ τῷ Δηλίῳ καὶ δι' ὀλίγου αὐθις ἐν Ἀμφιπόλει καὶ οὐκ ἔχοντες τὴν ἐλπίδα τῆς ῥώμης πιστὴν ἔτι, ἥπερ οὐ προσεδέχοντο πρότερον τὰς σπονδὰς, δοκοῦντες τῇ παρουσίᾳ εὐτυχία καθυπέρτεροι γενήσεσθαι. οἱ δ' αὖ Λακεδαιμόνιοι (οἱ καὶ οὐχ ἦσσαν οἱ Λακεδαιμόνιοι) ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι. ξυνέβαινε δὲ καὶ πρὸς τοὺς Ἀργεῖους αὐτοῖς τὰς τριακονταέτης σπονδὰς ἐπ' ἐξόδῳ εἶναι, καὶ ἄλλας οὐκ ἤθελον σπένδισθαι οἱ Ἀργεῖοι, εἰ μὴ τις αὐτοῖς τὴν Κυνοσουρίαν γῆν ἀποδώσει, ὥστε ἄφукτα (conjecture for *ἀδύνατα*) εἶναι ἐφαίνετο Ἀργεῖους καὶ Ἀθηναίους ἅμα πολεμῖν.*

The notes on c. 13. 7; 14. 1 and 4; 24. 12, and those on c. 15, 16, and 17 explain the passages which Steup rejects, and show their connexion with the rest of the narrative. We must not lose sight of the evident purpose of Thuc. to show how internal relations and the feelings which prevailed at Sparta and Athens paved the way for peace. It is therefore natural that a detailed exposition of these relations and feelings should form the transition from the account of the last warlike undertakings (the battle of Amphipolis and the march of the 900 hoplites under Rhamphias) to the description of the negotiations for peace. Seen in this light, the fact that the author recurs to what he has previously told, and that he gives various reasons for the same thought regarded from different sides, is not so remarkable as it appears

to Steup (p. 279 f). It cannot be denied that several passages in the chapters in question contain corruptions of early origin. Such are esp. c. 14. 23; 15. 4, 5; 16. 7 and 28, which have been discussed above. Steup rightly observes (p. 301) that in the four or five chapters in question four words occur which are not found elsewhere in Thuc.; but this is not a strong argument against the genuineness of our text, for it is well known that hardly any writer has more *ἅπαξ ἐρημμένα* than Thuc.; and the four words, *διαγίγνεσθαι*, *ἐνθυμία* (*ἐνθύμιον*?) *ἀνεπιληπτος* and *οὕτως* (possibly *οὕπω*?) are in themselves unobjectionable. On the other hand, *οὕτως* in c. 15. 7 is expressly cited by Photius, Suid. (*Θουκυδίδης ἐν ε'*); Plut. *de Pyth. orac.* 403 B, mentions the oracle of c. 16. 26; and the Schol. on Ar. *Pax*, 479, gives a long quotation from c. 15. § 1. These are such strong arguments for the genuineness of our text, that only the most urgent necessity would justify us in overruling them by the assumption of a far earlier interpolation (Steup, p. 303).

17. 7. *ἦσαν*. This form is preferable to *ἦσαν* or *ἦσαν* of most Mss. See App. on i. 1. 5.

17. 9. *ὡς ἐς ἐπιτειχισμόν*. Poppo's conjecture, adopted by St. and Cl., for *ὡς ἐπὶ τειχισμόν*. The Schol. explains correctly: *ὡς μελλόντων φρούρια ἐπιτειχίσειν ἐν τῇ Ἀττικῇ τῶν Λακεδαιμονίων*, which would not be sufficiently expressed by *τειχισμόν*.

17. 12. *ὥστε ἂ ἐκάτεροι . . . , τὴν Νίσαιαν*. Steup, *Stud.* I. p. 55–59, comes to the conclusion that these words, which do not accord with the following treaty of peace, are not part of the account of Thuc., but an interpolation.

18. 1. *Σπονδὰς ἐποιήσαντο κτέ.* J. Steup, in the first number of his *Thukydidische Studien*, p. 29–72, and A. Kirchhoff in the *Sitzungsberichte der Preussischen Akademie d. Wissenschaften*, 1882, p. 909–940, have discussed this document with great care and acuteness. To both of these essays reference has been made in the notes (l. 3, 18, 28, 45, etc.). Steup suggests many considerable changes in the text, which he thinks are necessary to make it thoroughly comprehensible, but it is not safe to depart so widely from the Mss., although some of the changes proposed by Steup are perhaps improvements. As proposals of Steup which demand consideration, Cl. mentions the following: in 21 Steup reads *τάσδε τὰς πόλεις*, and in 25 he construes *ἐπειδὴ αἱ σπονδαὶ ἐγένοντο* with *ἀποδόντων*, explaining *σπονδαί* as “state of peace.” In 34 he punctuates with a period after *Ἀταλάντην*, after which he changes the order of two parts of the sent., and reads: *καὶ τοὺς ἐν Σκιῶνι πολιορκουμένους Πελοποννησίων (Ἀθηναίους) ἀφείναι καὶ τοὺς ἄλλους ὅσοι Λακεδαιμονίων ξύμμαχοι ἐν Σκιῶνι εἰσὶ καὶ ὅσους Βρασιδὰς ἐσέπεμψε καὶ τοὺς ἄνδρας ὅσοι εἰσὶ Λακεδαιμονίων ἐν τῇ δημοσίᾳ τῷ Ἀθηναίων ἢ ἄλλοθι που ὅσης Ἀθηναῖοι ἄρχουσιν ἐν δημοσίᾳ, ἀποδόντων δὲ καὶ Λακεδαιμόνιοι καὶ ξύμμαχοι οὐστinas ἔχουσιν Ἀθηναίων καὶ τῶν ξυμμάχων κατὰ ταῦτά.* In 46 he reads *περί* for *περὶ*, and gives 47 ff. in the following form: *ὅρκους δὲ ποιήσασθαι Ἀθηναίους πρὸς Λακεδαιμονίους καὶ τοὺς ξυμμάχους· ὁ δ' ὅρκος ἔστω ὁδε· “ἐμμένῳ ταῖς*

ξυνθήκαις καὶ ταῖς σπονδαῖς ταῖσδε δικαίως καὶ ἀδόλως." ἔστω δὲ Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις κατὰ ταῦτ' ὅρκος πρὸς Ἀθηναίους κατὰ πόλεις, ὁμνύντων δὲ τὸν ἐπιχώριον ὅρκον ἑκάτεροι τὸν μέγιστον, ἑπτακαίδεκα ἐξ ἑκάστης πόλεως· τὸν δὲ ὅρκον ἀνανεοῦσθαι κατ' ἐνιαυτὸν ἀμφοτέροισιν.

The most important changes proposed by Kirchhoff are mentioned elsewhere. The others are mainly in the forms of words, as *θάλαττα* for *θάλασσα* and *ἐάν* for *ἤν*. These changes are made in order to make the language of this document agree with that of similar documents found in inscriptions of this date. One such inscription has preserved to us part of the document given by Thuc. in c. 47. A comparison of c. 47 with the inscription shows that the copy furnished us in the Mss. of Thuc. is by no means accurate, and in the chapter now under discussion the inaccuracies seem to be still greater than in c. 47. Cl., in his preface to Book VIII. p. xxvi., and Jowett in his note on c. 47, think that the discrepancies between the inscription and the text of Thuc. are of little account, and should not affect our estimate of the trustworthiness of the Mss. They somewhat underrate the importance of the discrepancies in question, but they are right in thinking that we should not attempt to restore the text of Thuc. to agree with the inscription even in c. 47, where part of the inscription corresponding to the chapter of Thuc. is preserved, and much less here where we have not the stone as a guide. Whether we accept Cl.'s view, and believe that Thuc. wrote this part of his history during his absence from Athens, and therefore owed his copy of the document to the kindness of some friend, or follow Kirchhoff in assuming that the copy was not made until after the historian returned to Athens, we have no means of knowing how accurate that copy was. Since, then, our object must be to give the text of Thuc. as nearly as possible as he wrote it (not as he ought to have written it), we ought not to depart widely from the reading of the Mss., and adopt the language of the inscriptions, so long as there is any uncertainty in regard to the accuracy with which Thuc. (or the person whom he employed) copied the documents in question. It seems, therefore, inadvisable to adopt many of the formal changes proposed by Steup and Kirchhoff, though their labours, as well as St.'s, in restoring the text to a form which expresses the proper meaning are deserving of high praise and grateful recognition.

18. 3. *ἐξείναι*. Kirchhoff's conjecture (Sitzungsber. d. Berl. Akad., 1882, p. 911) for *καὶ λέναι*. St. and Cl. bracket *καὶ λέναι*, which could be understood only as an amplification and explanation of *θεωρεῖν*, unless *λέναι* without *καί* were placed after *βουλόμενον*; in either case it would be superfluous.

18. 16. *ἤν*. Only the form *ἐάν* is found in Attic inscriptions before the Macedonian period, but Thuc. has the form *ἤν* in all documents cited by him excepting iv. 118. 13, and v. 47. 68. See St.'s note *ad loc.*

18. 18. *ἀποδόντων δι' κτέ.* St., who considers Cl.'s explanation of this passage as given in the note inadmissible, conjectures that a considerable gap occurs after *Ἀμφίπολιν*. This he would fill out as follows: *ὄσαι δι' πό-*

λεις τῶν ἐπὶ Θράκης ἀποστᾶσαι Ἀθηναίων Λακεδαιμονίοις προσεχώρησαν παραδύναι Λακεδαιμονίους Ἀθηναίους. Steup, p. 33, would supply καὶ Οἰσύμην καὶ Θυσσὸν καὶ εἰ τινα ἄλλην ἔχουσιν ἐν τῇ Ἀθωίδι Ἀκτῇ πόλιν. The best explanation is perhaps that proposed by Kirchhoff, Sitzungsber. d. Berl. Akad. 1882, p. 917, who reads in 19 παρέλαβον for παρέδοσαν, for the Lacedaemonians had taken cities, but had certainly not restored any. If this reading be accepted, the comma in 20 must be placed before Ἀθηναίους, and perhaps we should read Ἀθηναίους.

18. 28. βουλομένας ταύτας. St. rejects βουλομένας ταύτας as an interpolation added to explain αὐτούς. The punctuation adopted in the text is that proposed by Steup, *Stud.* I. p. 39 (with reference to Xen. *Anab.* v. i. 14, and *Hell.* vi. i. 18), and Kirchhoff, Sitzungsber. d. Berl. Akad. 1882, p. 916. Cl. places the comma before βουλομένας, and explains that βουλομένας ταύτας being used almost abs., the reference to the cities is repeated in αὐτούς for the sake of clearness.

18. 34. St. and Kirchhoff write Μέθανα with Strabo viii. 15, and inscriptions.

18. 46. βουλευέσθαι περὶ αὐτῶν κτέ. Perhaps Kirchhoff, *l. c.* p. 929, and others are right in rejecting αὐτῶν καὶ τῶν ἄλλων πόλεων and writing πέρι. The reading of the text is certainly at variance with the usage of Attic official documents.

18. 50. (ἐπτακαίδεκα ἐξ ἐκάστης πόλεως.) The Mss. give simply ἐξ ἐκάστης πόλεως. Ullrich, *Beitr.*, 1862, p. 15, suggests that ἐξ is a mistake for ιζ', observing that in c. 19 and 24 the oath is taken by seventeen delegates. But ἐξ is necessary after ἐπτακαίδεκα; hence St. and Cl. assume that ιζ' has fallen out of the Mss., and give the above reading. Kirchhoff, *l. c.* p. 932, observes that the number seventeen is probably the result of chance, and could not have been determined beforehand. He therefore brackets ἐπτακαίδεκα . . . πόλεως as an interpolation added by some one after reading c. 19 and 24. He suggests, however (p. 935), the possibility that this number may have arisen from the combination of the Spartan kings and ephors (2+5) with ten other delegates. See on c. 19. 8.

18. 55. Ἀθήνησι. The correct reading suggested by v. Herwerden for Ἀθήναις. The ἐν before Ἀθήναις is wanting in the best Mss.

19. 5. Πλειστοάναξ, Ἀγίς. Both names are wanting in all Mss. (evidently on account of the identical beginning of the following name), but have very properly been added by all modern edit. from c. 24. 2.

20. 3. ἡμερῶν ὀλίγων παρενεγκουσῶν κτέ. Cl., in his notes on c. 19. 1 and this passage, thinks that two dates are referred to, — the middle of April in c. 19. 1, and the first of April here. But the attack upon Plataea occurred the first of April, so that ten years and a few days after that would be so near the middle of April that one can hardly avoid regarding this date as identical with that of c. 19. 1. ἐκ Διονυσίων εὐθύς (2) must, then, not be taken too strictly. One might say in English, "just after the Christmas holi-

days," though the day referred to fell about the middle of January. St., with Müller, *de temp. quo bell. Pelop. init. ceperit*, p. 14, thinks the words *ἡ ἐσβολὴ ἡ ἐς τὴν Ἀττικὴν* are a clumsy interpolation.

20. 6. *καὶ μὴ τὴν ἀπαρίθμῃσιν τῶν ὀνομάτων τῶν ἐκασταχοῦ ἢ ἀρχόντων ἢ ἀπὸ τιμῆς τινος [ἐς] τὰ προγεγενημένα σημαίνοντων.* This is the reading proposed by Cl., whose explanation is given in the notes. [ἐς] has come into the text through a misunderstanding. As οἷς, in θ, explains ἀρχόντων ἢ ἀπὸ τιμῆς τινος, the words οὐ γὰρ ἀκριβὲς ἐστὶν must be isolated by punctuation so that the force of οἷς passes over them to the preceding words. This explanation at least makes the text comprehensible, and gives it in a form which is in accordance with Greek usage. The Mss. give the words in the following order: *καὶ μὴ τῶν ἐκασταχοῦ ἢ ἀρχόντων ἢ ἀπὸ τιμῆς τινος τὴν ἀπαρίθμῃσιν τῶν ὀνομάτων ἐς τὰ προγεγενημένα σημαίνοντων.* But this cannot be understood except by means of a forced and artificial interpretation. Göller and Arnold saw the necessity of a change in the order; and St. follows Arnold in reading: *καὶ μὴ τῶν ἐκασταχοῦ ἢ ἀρχόντων ἢ ἀπὸ τιμῆς τινος ἐς τὰ προγεγενημένα σημαίνοντων τὴν ἀπαρίθμῃσιν τῶν ὀνομάτων.* This gives the proper sense, but the order is still very awkward, since *τὴν ἀπαρίθμῃσιν* must be taken with *κατὰ* at the beginning of the sentence. (Schütz, *Ztschr. f. d. Gymn. Wesen*, 1877, p. 251, proposes to read *τῇ ἀπαριθμήσει.*) The order proposed by Cl. is simpler, and the omission of ἐς before τὰ προγεγενημένα makes the const. much easier. οἱ σημαίνοντες τὰ προγεγενημένα, "those who give events their designation," are those from whose names events are designated, i.e. the ἐπώνυμοι τοῖς ἔτεσι γεγενημένοι, as the Schol. says.

21. 11. ἀπολογησόμενος. The fut. is necessary, though the most and best Mss. read ἀπολογησάμενος.

21. 14. κατελημμένους. So Cl., with Kr., Haase, and St. for κατελημμένας of the Mss. καταλαμβάνειν in the sense of confirm or bind is used by Thuc. with a pers. obj. only. Cf. i. 9. 2; iv. 86. 2. We must supply τοὺς Λακεδαιμονίους.

22. 1. αὐτοῦ ἔτυχον ὄντες. The Mss. read αὐτοί, but Kr.'s emendation αὐτοῦ is necessary in consideration of c. 17. 17, παρακαλῆσαντες τοὺς ἐαυτῶν ξυμμάχους (the same idea is repeated in c. 27. 3). The allies, although they had not all shared in the negotiations for the peace, were still present in Sparta. αὐτοῦ ἔτι ἔτυχον ὄντες (which St. writes) would be still clearer.

22. 4. δέξασθαι. St. writes δέξασθαι, referring to his *Quaest. Gramm.* 1872, p. 6. The fut. would be more regular, but there is no Ms. authority for it, and the aor. inf. may be admissible when reference to particular circumstances (as here to the expressed condition) is intended. See on c. i. 7, and App. on ii. 3. 7. Here οὐκ ἔφασαν meaning refused may not introduce indir. disc. at all.

22. 6. αὐτοὶ δὲ πρὸς τοὺς Ἀθηναίους κτέ. The translation of this passage given in the note is substantially in accordance with the explanation of Arnold. He says: 'Few sentences in Thuc. exhibit a more extraordinary specimen of anacoluthon than this. The clause νομίζοντες . . . Ἀργείους is repeated after the

parenthetical clause ἐπειδὴ . . . ἐπισπένδεσθαι, but in different words, νομίσαντες . . . οὐ δεινούς εἶναι : and the parenthetical clause itself refers only to the name of the Argives, explaining the reason why they in particular had been separately mentioned. In order to make the construction grammatical, the words νομίσαντες αὐτοὺς and the negative οὐ must be omitted. The sense is as follows : Thinking that the Argives, whose hostile intentions were manifested by their late refusal to renew the truce, would cease to be formidable if deprived of the aid of Athens ; and that the other states of Peloponnesus would, from the same cause, be most disposed to remain quiet ; as the Athenian alliance would thus be closed against them, under which they would otherwise have ranged themselves.' The same explanation is adopted by Bekker, Kr., Poppo, Bloomfield, and Jowett, and is the only one possible if the text is to be preserved unchanged. But it is almost incredible that Thuc. wrote such an obscure, confused, and ungrammatical sent. The repetition of νομίζοντες by νομίσαντες makes the former partic. entirely superfluous, and οὐ is written without regard to the preceding ἤκιστα. Then, too, the clause πρὸς γὰρ ἂν . . . χωρεῖν is quite out of place after ἡσυχάζειν, and can only be explained as an afterthought.

Many emendations have been proposed. Böhme suggests μόλις ἂν for μαλίστ' ἂν, and bases a new explanation upon this change ; J. Steup, Rhein. Mus. 25, p. 282, strikes out νομίσαντες . . . εἶναι and πρὸς γὰρ . . . χωρεῖν "as awkward explanations of an interpolator" ; Madvig, *Adverss. Crit.* I. p. 324, reads : νομίζοντες ἤκιστ' ἂν σφίσι τοὺς τε Ἀργείους ἐπιτίθεσθαι (ἐπειδὴ . . . οὐ δεινούς εἶναι) καὶ τὴν ἄλλην Πελοπόννησον μάλιστ' ἂν ἡσυχάζειν. St. strikes out νομίσαντες . . . οὐ, and puts the parenthetical clause πρὸς γὰρ ἂν . . . χωρεῖν after δεινούς εἶναι. He thinks the words which he rejects are part of an explanation or marginal note νομίσαντες αὐτοὺς ἄνευ Ἀθηναίων οὐ δεινούς εἶναι. This does not, however, seem very probable, and until the manner in which these words came into the text is more satisfactorily explained, we must regard them as a part of the original narrative of Thuc.

Cl. brackets νομίζοντες ἤκιστα ἂν σφίσι, and changes Ἀθηναίους of 12 to Ἀργείους. He observes that νομίσαντες . . . οὐ cannot be an interpolation, because αὐτοὺς ἄνευ Ἀθηναίων is necessary as a contrast to ἅμα in c. 14. 24, and he explains the insertion of νομίζοντες ἤκιστα ἂν σφίσι by supposing that some copyist took αὐτοὺς as subj. of εἶναι, not as a pred. modification of τοὺς Ἀργείους, and therefore added νομίζοντες ἤκιστα ἂν αὐτοὺς to form a grammatical connexion for τοὺς Ἀργείους. He explains the change of Ἀθηναίους in 12 to Ἀργείους by comparison with c. 14. § 4. But an alliance of Sparta with Athens would not necessarily keep the Peloponnesian states from joining Argos, while it would prevent them from looking to Athens for assistance. Still, as the Peloponnesian states were not likely to join the Athenians, the change to Ἀργείους is almost necessary if πρὸς γὰρ ἂν . . . χωρεῖν is taken to refer to the Peloponnesian states and not to the Argives themselves. These changes seem, however, rather violent, and Cl.'s arguments are not conclusive.

Philippi, Rhein. Mus. 36, p. 254, brackets νομίζοντες in 7 and οὐ in 10, construing ἥκιστα ἂν with δεινούς εἶναι, and taking αὐτούς as pred. modification of τοὺς Ἀργείους. He further considers πρὸς γὰρ ἂν . . . χωρεῖν a gloss, in which he may be right; but certainly if these words belong in the text, they must be placed (with St.) after δεινούς εἶναι, for the Argives were likely to join with the Athenians, while the other states of Peloponnesus were not.

But some other change besides the transposition of πρὸς γὰρ ἂν . . . χωρεῖν seems to be necessary. Perhaps the following reading may commend itself: omitting τε of 8 punctuate with a comma after ἐλθόντων and with a colon after ἐπισπένδεσθαι. Then νομίσαντες must be changed to ἐνόμισαν γάρ (the partic. might possibly stand in a causal sense, but this would be harsh). The passage then reads: αὐτοὶ δὲ πρὸς τοὺς Ἀθηναίους ξυμμαχίαν ἐποιοῦντο, νομίζοντες ἥκιστα ἂν σφίσι τοὺς Ἀργείους, ἐπειδὴ οὐκ ᾔθελον Ἀμπελίδου καὶ Λίχου ἐλθόντων, ἐπισπένδεσθαι. ἐνόμισαν γὰρ αὐτούς ἄνεν Ἀθηναίων οὐ δεινούς εἶναι (πρὸς γὰρ ἂν τοὺς Ἀθηναίους, εἰ ἐξῆν, χωρεῖν) καὶ τὴν ἄλλην Πελοπόννησον μαλίστ' ἂν ἡσυχάζειν. "But they themselves were about to make an alliance with the Athenians, thinking that the Argives would certainly not renew the treaty with them, since they had refused when Ampelidas and Lichas came to them (for that purpose); for they thought that they were not dangerous without the Athenians (for they supposed they would be joining the Athenians if they were able) and that the rest of Peloponnesus would be most likely to keep quiet." Before they concluded even a peace with Athens, the Lacedaemonians had tried in vain to renew their treaty with Argos (see c. 14. § 4). They were now, therefore, sure that a treaty with Argos was impossible. They were, moreover, afraid that the Argives would make an alliance with Athens (πρὸς γὰρ ἂν τοὺς Ἀθηναίους . . . χωρεῖν), which would at once give power to Argos, and endanger the stability of the new peace which the Lacedaemonians and Athenians had just concluded. Besides, they thought that if they made an alliance with Athens, even the disaffected states of Peloponnesus would be afraid to move. νομίζοντες . . . ἐπισπένδεσθαι gives as the reason for making the alliance the impossibility of renewing the treaty with Argos, and the rest of the passage shows why the impossibility of a treaty with Argos had the effect of driving the Lacedaemonians into the arms of the Athenians. This explanation seems to meet the exigencies of the case, and the emendations proposed are not violent. Even if πρὸς γὰρ ἂν . . . χωρεῖν is not a gloss, it is easy for a clause to be shifted from its proper place; the change from ἐνόμισαν γάρ to νομίσαντες is not great, and when that had once taken place, the insertion of τε in τοὺς τε Ἀργείους to correspond to καὶ τὴν ἄλλην Πελοπόννησον was very natural.

23. 1. (καὶ Ἀθηναῖοι). These words are wanting in the Mss., but are indispensable. καὶ Ἀθηναίους, 24, is also omitted in some Mss. It is also necessary to read with Böhme ἦν τινες, 2, for ἦν δὲ τινες of the Mss. Kirchhoff (Sitzungsber. d. Berl. Akad. 1883, p. 830) writes Ἀθηναῖοι καὶ Λακεδαιμόνιοι, but there is no fixed order for these words in this document, St. and v. Her-

werden assume that after *Λακεδαιμόνιοι*, not *καὶ Ἀθηναῖοι*, but a number of other words have been lost, which they supply to correspond to c. 39. 12, and 46. 15. Steup, *Stud.* I. p. 73-83, in a careful discussion of the question, arrives at the conclusion that interpolations have crept into the text in the two last-mentioned passages. Kirchhoff adopts the same conclusion in a modified form. See App. on c. 39. 12.

23. 17. *Ἀθηναίους*. Acc. to Müller-Strübing, *Aristophanes und die hist. Krit.* p. 281, the Ms. in the British Museum, No. 11,727 (St.'s *M*, but he does not mention this variation) reads *Ἀθηναίους*, and he suggests that the original reading may have been: *Ἀθηναίους Λακεδαιμονίους καὶ Ἀθηναίους Λακεδαιμονίους*; but as a servile insurrection was not one of the dangers the Athenians had to fear, they may well have promised to aid the Lacedaemonians without exacting a similar promise in return.

25. 3. *δεκαετῇ*. St., *Quaest. Gramm.* p. 15, recommends the form *δεκέτῃ* which he has accepted in his text here and in c. 26. 15 (and in i. 112. 2, *πεντέτεις*). The Mss. vary in this and similar forms, but all give *δεκαετῇ* here.

25. 11. *καὶ ἐπὶ ἕξ ἔτη μὲν καὶ δέκα μῆνας*. Ullrich, in a learned and careful discussion of this passage (in his *Beiträge zur Erklärung des Thuc.* p. 153-168), comes to the conclusion that Thuc. thought of the beginning of the Sicilian expedition as the beginning of the second war, and proposes therefore to read *ἕξ ἔτη καὶ τέσσαρας (δ') μῆνας*, six years and four months, from the conclusion of the peace, early in the spring of 421 B.C., to the departure of the great fleet in the middle of summer, 415 B.C. He sees in the Sicilian expedition the most important division of the whole war, and feels the lack of any mention of such an important event in the description (in c. 26. § 2) of the intervening period (the *διὰ μέσου ξύμβασις*). But Thuc. mentions as the end of the middle period *ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι*, which does not apply to the Sicilian expedition. This expedition is referred to, however, in c. 25. 12 ff., *ἔξωθεν . . . ἔβλαπτον ἀλλήλους τὰ μάλιστα*, and also in c. 26. 12, *ἐς ἄλλα ἀμφοτέροις ἀμαρτήματα ἐγένοντο* (with which cf. *ἐς Σικελίαν πλοῦς* mentioned as an *ἀμαρτήμα* in ii. 65. 45). Thuc. also refers to the second war as *τὸν χρόνῳ ὕστερον μετὰ τὰ ἐκ Σικελίας πόλεμον* in iv. 81. 9. Böhme thinks that the end of the time of peace is marked by the plan which the Lacedaemonians had for the invasion of Attica in the middle of the seventeenth year of the war (see vi. 93. 1 ff.), and defends the reading *ἕξ ἔτη καὶ δέκα μῆνας* upon this ground. But this assumption is incompatible with *μὴ . . . στρατεῦσαι*. Duker and those who think that the end of the *διὰ μέσου ξύμβασις* is marked by the Athenian plundering expedition along the coast of Laconia in the summer of 414 B.C. (see vi. 105. 11 ff.), propose *ἐπτά ἔτη καὶ δύο μῆνας*. But this explanation (by reference to an attack from one side) leaves *ἐκατέρων* unexplained. Therefore Kr. (on Clinton's *Fasti* for the year 414 B.C.), who thinks that the condition *ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι* is not fulfilled before the occupation of Decelea (early in the spring of 413 B.C., cf. vii. 19. 1 ff.) conjectures *ἐπτά ἔτη καὶ τέσσαρας μῆνας*. The words *αὐθὺς ἐς πό-*

λεμον φανερόν κατέστησαν (in c. 25. 15) seem also to refer to this event. Still, the inroad upon Laconia (see vi. 105) is certainly στρατεύσαι ἐπὶ τὴν γῆν, though only from one side, not ἐκατέρων, and the date of the ξυμμαχία μετὰ τὰς σπονδὰς cannot be exactly determined; consequently it is best to follow Cl. in leaving the reading of the Mss. unchanged, though without vouching for its correctness. Schütz, *Ztschr. f. d. Gymn.-Wesen*, 31, p. 243 ff., thinks that the appointment of Gylippus (see vi. 93. 8 ff.) agrees best with the words ἐξ ἔτη καὶ δέκα μῆνας. L. Herbst, *Philol.* 1881, p. 357 ff., thinks Thuc. considered the decision of the assembly at Sparta (see vi. 93) the end of the peace, and Steup, *Thukyd. Studien*, I. p. 87 note, thinks the descent of the thirty Attic ships upon the coast of Laconia (see vi. 105) marks the renewal of the war. W. Jerusalem, *Wiener Studien*, 3, p. 287, thinks that the emphatic distinction made between the summer of 421 B.C. as a time of peace, and the following winter as the time when covert hostilities began (see c. 35. 1, and 36. 1), shows that Thuc. regarded not the σπονδαί nor the ξυμμαχία, but the beginning of the following winter, as the beginning of the six years and ten months. This agrees with the fact that the descent of the Athenians upon the coast of Laconia (see vi. 105) took place in the middle of summer, 414 B.C., i.e. six years and ten months later.

25. 13. ἀνοκωχῆς. St., *Quaest. Gramm.* p. 14, has shown that this is the proper reading for the usual ἀνακωχῆς here as well as in i. 40. 16; 66. 9; iii. 4. 12; iv. 38. 4; 117. 7.

26. 8. διήρηται. Böhme understands τὰ ἔργα as subj.: "according to the acts as they have been recounted by me," but then we should certainly expect τὰ ἔργα as obj. of ἀφαιρεῖται, and could dispense with τοῖς ἔργοις. Kr. explains: "how the peace is separated by the facts from the preceding and succeeding war." Others take διαίρειν in the sense of "define"; but none of these explanations is satisfactory. Perhaps the passage is corrupt. Some Mss. give διέρηται.

26. 10. οὐτ' ἀπέδέξαντο. Bekker's proposal to read οὐδ' is inadmissible. ἀπέδοσαν and ἀπέδέξαντο are both in the closest connexion with their common obj. πάντα.

26. 11. ἔξω τε τούτων. Cl. says that ἔξω τε τούτων is opp. to τοῖς τε ἔργοις (8). St. rightly observes that the events introduced by ἔξω τε τούτων are quite as much ἔργα as anything which precedes. He accordingly brackets τε (8), reading τοῖς γὰρ ἔργοις. Prob. Thuc. wrote τε intending to introduce something to correspond to it, but eventually finished the period in a different way.

26. 13. οἱ ἐπὶ Θράκης . . . ἐκεχειρίαν δεχήμερον ἦγον. Steup, *Stud.* I. p. 86 note, thinks these words were not written by Thuc. because the account of the διὰ μέσου ξύμβαισιs herein contained is neither complete nor accurate; but completeness and accuracy could not be expected in so brief a summary.

26. 14. ἐκεχειρίαν δεχήμερον. Grote and others explain: "a truce terminable at ten days' notice." Certainly a truce which must be renewed every ten

days would be very inconvenient, but *δεχήμεροι σπονδαί* are always mentioned as the most unstable kind of truce, and in c. 32. 17 the expression *δεχημέρους ἐπισπονδάς* occurs. This can hardly mean anything else than a truce renewed every ten days. Cf. *ἐπισπένδεσθαι*, *renew a treaty*. Cobet, *Mnem.* 14, p. 10, proposes to emend *ἐπισπονδάς* to *σπονδάς*, but this avoids instead of explaining the difficulty.

26. 28. *αἰσθεσθαι*. St. refuses to recognize this pres. inf. here and in ii. 93. 17; iii. 83. 13; vii. 75. 8, but the accentuation of most of the Mss. can hardly be the result of chance, esp. as the pres. inf. would, owing to the general nature of the impressions to which reference is made, be in all these cases more natural than the aor. Buttmann, *Ausf. Spr.* II. p. 68, has pointed out other traces (among them *Plat. Rep.* x. 608 a) of this lost usage. The preservation of the short form of the pres. *αἰσθεσθαι* by the side of *αἰσθάνεσθαι* is the more easily explained, because, in being lengthened by the addition of -αν, the stem could not introduce a nasal before σ nor undergo a shortening of the stem vowel, as *λήβω*, *λαμβάνω*, *τεύχω*, *τυγχάνω*. See on the whole question G. Curtius, *das Verbum der griech. Spr.* II. 2 f.

27. 2. *καὶ ὕστερον ἢ ξυμμαχία κτέ.* St. considers the form of expression as explained in the note too awkward, but it is comprehensible and grammatical. If this is the proper understanding of the passage, the reason which led Campe, *Philol.* 11, p. 52, and St. to omit *καὶ* before *οἱ μὲν ἄλλοι* (4) and begin the main clause at that point, loses its force. The clause beginning *καὶ αἱ ἀπὸ τῆς Πελοποννήσου πρεσβεῖαι* repeats more in detail the statement of c. 22. 6, *ἐκείνους μὲν ἀπέπεμψαν*. The introductory impf. *ἀνεχώρουν* is then particularized acc. to common usage (by means of the introductory particles *καί, μὲν, δέ*, see on i. 19. 1), and its parts expressed by the aor. *ἀπῆλθον* and the pres. *ποιοῦνται*. The reading *ἢ ξυμμαχία* for *αἱ ξυμμαχίαι* of the Mss., first proposed by Cobet and opposed by Herbst, *gegen Cobet*, p. 6, is adopted by Cl. This treaty of alliance between Athens and Sparta was a distinctly separate agreement (cf. 22. 6, *αὐτοὶ δὲ πρὸς τοὺς Ἀθηναίους*), and is elsewhere (c. 23. 25; 24. 9; 25. 2; 27. 8) invariably mentioned in the sing. The close proximity of the pls. *αἱ σπονδαί* and *αἱ πρεσβεῖαι* led the copyist to write the pl. *αἱ ξυμμαχίαι*, which is freq. employed where the circumstances warrant it. Similarly, in iii. 65. 2, *ἱερομηνίαις* for *ἱερομηνία* is wrongly written after *σπονδαῖς*.

27. 14. *ἀρχήν*. Philippi, *Rhein. Mus.* 36, p. 255, suggests that *ἀρχήν* is a gloss on *αὐτοκράτορας* which has crept into the text. The plenipotentiaries are, then, explained by the gloss as an *ῥχή* or magistracy.

27. 15. *τοῦ μὴ καταφανεῖς γίνεσθαι*. Cl. quotes the Schol., *ἵνα μὴ φεραθῶσιν ὑπὸ τῶν Λακεδαιμονίων οἱ συνθέμενοι τοῖς Ἀργείοις*. He explains: 'in order that those among them who might eventually fail in persuading the communities to which they belonged to join the alliance against Sparta, might not,' etc., making *τὸ πλῆθος* refer, not to the Argives, but to the other states. This explanation is possible, but that given in the note is simpler.

31. 2. ἐποίησαντο. This reading of the best Mss. is easily explained after the collective subst. **πρεσβεία**. G. 135, 3; H. 609. **ἐποίησατο** of some Mss. is a needless correction.

31. 9. καὶ λυσάντων τὸν πόλεμον. Kr. reads **καταλυσάντων** without **καί**, and takes **καταλυσάντων** as a cond. partic., "if they put an end to the war." But then, as Cl. observes, the fulfilment of the condition is wanting. Cl. therefore reads **καὶ καταλυσάντων**, but St. calls attention to Strabo xiii. i. 38, where **λύειν πόλεμον** occurs, and returns to the reading of the Mss. Elsewhere we find **καταλύειν**, or more rarely **διαλύειν**, but the analogy of **λύειν σπονδὰς** is strong enough, even without the passage in Strabo, to justify us in retaining the reading of all the Mss.

31. 21. τὴν ξυνθήκην προφέροντες ἐν ᾗ εἴρητο κτέ. Steup, *Stud.* I. p. 62, thinks the words **ἐν ᾗ εἴρητο . . . καὶ ἐξελθεῖν** are an interpolation by a 'reader who did not understand that **τὴν ξυνθήκην** referred to the treaty between Sparta and the other Peloponnesians.'

31. 28. περιορώμενοι [ὑπὸ τῶν Λακεδαιμονίων]. The words in brackets must have been inserted by some reader who thought **περιορώμενοι** was pass. Their omission was proposed by Dobree. The common reading forces us to take **περιορώμενοι** as pass. It is then understood by some to mean *neglected* (Grote VI. p. 287: 'left to themselves by the Lacedaemonians'), by others *carefully watched* (Jowett, 'jealously watched by,' etc.). Both are unsatisfactory. Müller-Strübing, *Pol. Beitr.* p. 27, proposes: **ἡσυχάζον καὶ περιορώμενοι ὑπὸ τῶν Λακεδαιμονίων, νομίζοντες κτέ.**, with **καί** in the sense of *although*, and **περιορώμενοι** in that of *treated with neglect*.

32. 3. παῖδας καὶ γυναῖκας ἡνδραπόδισαν. Müller-Strübing, *Aristoph. und die hist. Krit.* p. 45, observes that this passage does not agree with the statement of iv. 123. 15, that Brasidas had removed the women and children of the Scioneans and Mendeans to Olynthus two years before. He discusses also the similar statement in regard to the Plataeans. Thuc. (in iii. 68. 15) says that when Plataea was taken (in the summer of 427 B.C.), the Lacedaemonians **γυναῖκας ἡνδραπόδισαν**, although he had previously informed us (in ii. 6. 15 ff.) that the Athenians **τῶν ἀνθρώπων τοὺς ἀχρειοτάτους ξὺν γυναιξὶ καὶ παισὶν ἐξεκόμισαν**, in the spring of 431 B.C. Cl. thinks that in the case of Plataea the words **γυναῖκας** (not **παῖδας καὶ γυναῖκας**) **ἡνδραπόδισαν** (iii. 68. 15) are an indication that the 110 women left behind as **σιτοποιοί** (cf. ii. 78. 13 f.) were not slaves; and that in the case of Scione the removal of the women and children by Brasidas (cf. iv. 123. 15), not being compulsory, was not completely carried out. Müller-Strübing, *Thukydideische Forschungen*, p. 142 ff., maintains his previous opinion. He rejects von Velsen's explanation (*Philol. Anz.* 1876, p. 373) that the **σιτοποιοί** at Plataea were slaves, and that Thuc. uses **ἡνδραπόδισαν** only in contradistinction to **διέφθειραν** (equiv. to **ἀπέκτανον**) in iii. 68. 13 (**διέφθειραν Πλαταιῶν οὐκ ἐλάσσους διακοσίων κτέ.**), and proposes to omit **τοὺς ἡβώντας, παῖδας δὲ καὶ γυναῖκας ἡνδραπόδισαν** (in v. 32. 3) as an interpolation. There certainly must have been **σιτοποιοί** in

Scione as well as in Plataea, but this would not account for the *παῖδες* if the removal of the women and children was as complete as the character of Brasidas would lead us to expect; but it is possible that something may have interfered with the thorough execution of his plan. St. suggests that the narrative is defective concerning this point.

32. 18. [τούτων] τῶν πεντηκοντουίδων. Dobree, followed by Cl., St., and others, rejects τούτων. The form πεντηκοντουίδων, after the analogy of τριακοντουίδων in i. 87. 19, is better than πεντηκονταετίδων.

32. 21. ὥσπερ Βοιωτοὶ εἶχον. St. brackets these words (which were not in Valla's text) as superfluous. Perhaps, however, they refer to some provisions of the truce which are not specified.

35. 1. ἐν τῇ Ἀθῶ Ἀκτῇ Διῆς. This reading is that of Didot and Bergk (*Hall. Progr.* 1859) for ἐν τῇ Ἀθῶ Δικτιδιῆς of the Mss. The Διῆς (also in c. 82. 1 acc. to the best Mss.), from the town of Δίον (*cf.* iv. 109. 10, 16), appear repeatedly in the tribute-lists of the Delian confederacy (Boeckh, *Staatshaushalt*, II. p. 438; U. Köhler, *Abhandlgn. d. Berl. Akad.* 1869, p. 76; *Corp. Inscr. Att.* I. 226 ff.) as Διῆς ἐξ Ἀθῶ, and in company with them are the Θύσσιοι. The Ἀκτῇ is mentioned in iv. 109. 4. A name Δικτιδιῆς is unknown, and must be a mistake for Ἀκτῇ Διῆς. Poppo conjectured Χαλκιδιῆς. Meineke prefers ἐν τῇ Ἀθωίδι Ἀκτῇ. v. Herwerden reads ἐν τῇ Ἀθῶ Διῆς.

35. 31. καὶ τοὺς ἄλλους [Εἰλωτὰς τε καὶ] ὅσοι. Cl. brackets only τε. The reading of the text is that of St. Cl. thinks that besides the Helots some of the Perioeci may have deserted to Pylos, but the passage he cites in support of this view (iv. 41. 11 ff., τῶν τε Εἰλωτῶν αὐτομολούντων καὶ φοβούμενοι (*sc.* οἱ Λακεδαιμόνιοι) μὴ καὶ ἐπὶ μακρότερον σφίσι τι νωτερισθῇ τῶν κατὰ τὴν χώραν) seems to refer esp. to the Helots, and this is made more evident by v. 14. 17 ff. Desertions on the part of the Perioeci are nowhere mentioned. Kr. omits only τε καὶ. The words Εἰλωτὰς τε καὶ may possibly have arisen from a marginal gloss Εἰλωτὰς τε καὶ Μεσσηνίους, as St. suggests.

36. 3. σπονδαῖς. The Mss. have no art. before σπονδαῖς, thereby seeming to show that these men were opposed not only to the peace which had lately been concluded, but to any peace with Athens. *Cf.* iv. 21. 3. Cl., following Steup, inserts ταῖς on the ground that since the peace had been concluded there could be no opposition to *treaties* with Athens, but only to *the treaty* then in force. The reading of the Mss. seems, however, to be preferable, for though the opponents of treaties in general would, of course, be opposed to *the treaty* in particular, the existence of the treaty would not change their general attitude, but they would still be opposed to *treaties*.

36. 7. Ξενάρης. This is the reading of the best Mss. here and in c. 37; 38; 46; not Ξενάρκης which Bekker adopts.

36. 11. μετὰ Βοιωτῶν κτέ. If Cl.'s interpretation of this passage as given in the note is correct, it is not necessary to read (with Ullrich, *Beitr.* 1846, p. 37 ff.) μετὰ Κορινθίων for μετὰ Βοιωτῶν, nor to adopt the changes proposed by St., who omits Βοιωτῶν Ἀργείους and ξυμμάχους, and reads αὐτῶν μετὰ τού-

των. These readings are simpler than that given in the text, but depart too widely from the Mss.

36. 13. ἦκιστ' ἄν. The Mss. read ἦκιστα, but ἄν (which could easily be lost before ἀναγκασθῆναι) seems indispensable, and its force also affects ἐλίσθαι.

36. 14. ἐλίσθαι γὰρ Λακεδαιμονίους πρὸ τῆς Ἀθηναίων ἔχθρας κτέ. St. brackets Ἀθηναίων, and refers ἔχθρας καὶ διαλύσεως τῶν σπονδῶν to the Argives and the treaty of peace with them, which was nearing its end (see c. 14. 20; 22. 8; 28. 8), but Cl.'s explanation given in the note is more satisfactory. Jowett translates: "for the Lacedaemonians would prefer the friendship and alliance of Argos to anything which they might lose by the enmity of Athens and the dissolution of the treaty." This is also Kr.'s understanding of the passage. But to obtain this sense one would naturally write not ἔχθρας καὶ διαλύσεως σπονδῶν, but rather φιλίας καὶ σπονδῶν.

36. 18. ἡγούμενους. So St. for ἡγούμενοι. The nom. may have come into the Mss. through a mistaken idea that the word referred to the subj. of ἡπίσταντο.

36. 20. ἰδέοντο κτέ. This passage is evidently corrupt, for the acc. Βοιωτοὺς and ὅπως cannot both stand after ἰδέοντο. Herbst, Philol. 24, p. 653, tries to defend the reading of the Mss. Schütz, Ztschr. f. d. Gymn. Wesen, 31, p. 256, proposes to omit Βοιωτοὺς. The Schol. explains, ἰδέοντο Βοιωτοὺς οὕτω ποιῆσαι ὅπως παραδώσουσι, and St. therefore makes a gap in the text. Some word is wanted in place of ἰδέοντο, which shall signify ἰδέοντο οὕτω ποιῆσαι. Kr. suggests ἡτούντο, Cl. ἐπήγοντο with reference to c. 41. 11. Cl. suggests, however, that the similarity of this passage to c. 39. § 2 is such as to awaken the suspicion that some copyist, thinking that Panactum might prob. have been mentioned in these negotiations, inserted at this point a clumsy imitation of c. 39. § 2. St. rejects this suggestion on the ground that c. 39. § 2 is not exactly a repetition of this passage, and remarks that we have no reason for calling the passage spurious because it is corrupt.

39. 12. εἰρημένον ἄνευ ἀλλήλων μῆτε σπένδισθαι τῷ μῖτε πολεμεῖν. St., in his note on c. 23. 1, and Steup, Thuk. Stud. I. p. 73-83, have proved conclusively that the provision of the treaty to which reference is made here and in c. 46. 15 (εἰρητο ἄνευ ἀλλήλων μηδενὶ ξυμβαίνειν) is not contained in the treaty as it is given in c. 23. St. tries to bring about an agreement by filling the gap in c. 23. 1, as follows: κατὰ τὰδε ξύμμαχοι ἔσονται Λακεδαιμόνιοι (καὶ Ἀθηναῖοι ἐπὶ τοῖς ἴσοις καὶ ὁμοίοις, μῆτε σπένδισθαι τῷ ἄνευ κοινῆς γνώμης μῆτε πολεμεῖν· εἶναι δὲ τὴν ξυμμαχίαν) πεντήκοντα ἔτη. Steup, on the other hand, after a careful and thorough discussion of the whole account of the negotiations with which we are here concerned, comes to the conclusion that the words εἰρημένον . . . πολεμεῖν in c. 39. 12 f., as well as εἰρητο . . . ξυμβαίνειν in c. 46. 15 f., are interpolated. He thinks these words may have been inserted by the same reader to whom he ascribes the interpolations in c. 17. 13 ff. and c. 31. 21 ff. In cases of this kind, certainty is always hard to attain, and in this book harder than elsewhere. Cl.'s caution in leaving the text

unchanged is therefore to be commended, though the present condition of the text is far from satisfactory.

40. 3. ἦκον. The Mss. read ἔκοντο and ἦκοντο, but Thuc. cannot have used the simple verb ἔκεσθαι, which is not Att. The reading of the Mss. prob. arose from careless repetition of the following τό.

40. 10. πρότερον ἐλπίζοντες ἐκ τῶν διαφορῶν, εἰ μὴ μένειαν αὐταῖς αἱ πρὸς Λακεδαιμονίους σπονδαί, τοῖς γοῦν Ἀθηναίοις ξύμμαχοι ἔσσεσθαι. Cwiklinski, *Hermes*, 1877, p. 84 ff., maintains that these words are an interpolation. Cl.'s explanation, however, as given in the notes, is satisfactory. Thuc. explains clearly and with some irony the unpleasant position in which the Argives were placed by their foolish confidence in the representations of Cleobulus and Xenares (see c. 36). They were ill-informed concerning the events which had taken place, and did not find out until too late that the Boeotians, whom they had hoped to win over to their side, had concluded a treaty with Sparta. Meanwhile the alliance between Athens and Sparta had been formed, so that the Argives had now lost their former advantageous position between the rival powers, πρότερον ἐλπίζοντες ἐκ τῶν διαφορῶν . . . τοῖς γοῦν Ἀθηναίοις ξύμμαχοι ἔσσεσθαι, "whereas they had formerly (even after the peace of Nicias) hoped (pres. part. expressing continuance) that if their treaty with the Lacedaemonians did not last (ἐπ' ἐξόδῳ γὰρ πρὸς αὐτοὺς αἱ σπονδαί ἦσαν, c. 28. 8), i.e. should not be renewed, they could make an alliance with the Athenians at any rate." γοῦν with Ἀθηναίοις, to which Cwiklinski (p. 86) objects, seems to be peculiarly expressive and appropriate.

42. 3. Ἀνδρομένης. The best Mss. (followed by Bekker and Cl.) read Ἀνδρομέδης. But St. has shown that the masc. name corresponding to Andromeda is Ἀνδρομέδων. The common reading Ἀνδρομένης is therefore preferable.

43. 7. οὐ μέντοι ἀλλά. Chrysosthenes Balassides, *Ἀθήναιον*, 1880, p. 221-227, discusses the origin and use of this and the corresponding neg. expression οὐ μέντοι οὐδέ. He explains the ellipsis by reference to what follows, thinking that the opposite of the following idea should be supplied, whereas it is usually explained by reference to what precedes: *this, however, is not all, but, etc.* Kühn. 535, 7. In this passage, Balassides supplies οὐ μέντοι ταύτη γε μόνον τῇ δόξῃ ἐπήρετο (or προήγετο) ἀλλὰ κατέ.

43. 9. ἐαυτόν. This reading of the better Mss. (some give ἐαυτῶν, which amounts to the same thing) is more emphatic than αὐτόν, which Bekker and Kr. adopt.

44. 10. τὴν κατὰ θάλασσαν. St. and v. Herwerden bracket these words, but it is natural that the Argives should lay most stress upon the powerful navy of Athens since they were themselves weak in that respect. See Müller-Strübing, *Pol. Beitr.* p. 26.

45. 2. ἦν καί. Poppo and Kr. for καὶ ἦν of the Mss. which Cl. defends. But the passages he cites (i. 120. 9; iii. 5. 11; iv. 63. 13) offer no sufficient analogy. καί belongs evidently with ἐς τὸν δῆμον, and must therefore stand

after ἦν. St. and others take καί with ἐπαγάγονται and read μὴ καί, ἦν κτέ., citing Plut. *Nic.* 10, μὴ καὶ τὸν δῆμον ἀπὸ τῶν αὐτῶν λόγων ἐπαγάγονται.

45. 4. ταῦτά. St. for ταῦτα. Rightly, both in view of the connexion, and with reference to Plut. *Nic.* 10, τῶν αὐτῶν λόγων.

45. 5. μηχανῶνται δέ. This reading of the Mss. is entirely satisfactory. δέ introduces the sent. and at the same time marks a slight opposition between Alcibiades's conduct and that of the envoys. Cl. changes δέ to δῆ, and compares vi. 64. 13, τοιόνδε τι οὖν μηχανῶνται, but the change is needless.

46. 1. τῶν Λακεδαιμονίων αὐτῶν ἡπατημένων. St. and v. Herwerden (*Stud. Thuc.* p. 75) consider these words an interpolation. v. Herwerden omits also περὶ τοῦ . . . ἥκειν. Müller-Strübing, *Pol. Beitr.* p. 29, changes ἡπατημένων to ἡπατηκότων. But no change is needed. Both perf. partic. express the successful result of Alcibiades's trick of c. 45. § 3, which deceived both Nicias and the Lacedaemonian envoys. Alcibiades deceived the Lacedaemonians, who, being themselves deceived, in turn deceived Nicias, and he, though he had himself been deceived, nevertheless urged the cause of the Lacedaemonians. So, since the deception of Nicias is a result of that of the envoys, we have τῶν Λακεδαιμονίων αὐτῶν ἡπατημένων placed before καὶ αὐτὸς (*likewise*; see on i. 50. 18) ἐξηπατημένους. The hopes of Nicias had been raised by the envoys who had declared the day before in the senate that they had full powers to conclude a treaty, and now that they, being themselves deceived by Alcibiades, contradicted their former statement, Nicias was doubly deceived (ἐξηπατημένος more emphatic than the simple ἡπατημένος; cf. iii. 43. 10; viii. 56. 24). Thuc. lays great stress upon Alcibiades's trick and its success. So also Plut. *Comp. Alc. et Coriol.* 2, μάλιστα δὲ κατηγοροῦσιν αὐτοῦ κακοῦθιαν καὶ ἀπάτην, ἣ τοὺς Λακεδαιμονίων πρέσβεις παρακρουσάμενος, ὡς Θουκιδίδης ἱστορεῖ, τὴν εἰρήνην ἔλυσεν.

47. 1. Σπονδὰς ἐποίησαντο κτέ. A fragment of the official document recording this treaty was found by the Archaeological Society at Athens, in the spring of 1877, upon a marble slab on the southern slope of the Acropolis. This was published by Kumanudes, *Ἀθηναίων* 5, p. 313, and discussed by Kirchhoff, *Hermes* 12, p. 368 ff., who published it, *C. I. A.*, IV. p. 15 f., No. 46 b, with some remarks by Foucart (see also Schöne, *Hermes* 12, p. 472 ff., and St. in his note and appendix). Kirchhoff devotes another discussion to this treaty in the *Sitzungsber. d. Berl. Akad.* 1883, p. 839 ff. The fragment contains the last letters of the right-hand side of the first half of the entire inscription. Each line originally consisted of 76 or 77 letters. The fragment contains 12 or 13 letters of each of the first 12 lines, and a gradually decreasing number of the next 14 lines, the last letters being the end of the 25th line, *οσαι δ of ὁμόσαι δέ* in l. 44 of our text. The reading of the inscription differs from that of our Mss. in the following cases (the variations in orthography due to the difference between the Att. and Ion. alphabets are not taken into account): —

l. 2, after Ἑλλεῖοι the inscription reads πρὸς ἀλλήλους.

l. 8 and 11, for Ἑλείους καὶ Μαντινέας: Μαντινέας καὶ Ἑλείους.

l. 21 f., for τὴν Ἑλείων ἤ: τὴν Ἀργείων ἤ.

l. 28, for ἦν: ἐάν.

l. 41, for μεταπεμφαμένη τὴν: μεταπεμφαμέ NETEΙΣ, prob. μεταπεμφαμένη τῇ στρατιᾷ.

l. 42, the inscription has before ταῖς the letters ΙΣ, prob. from a preceding ἀπάσαις.

The text of the inscription has been completed and restored by Kirchhoff, Schöne, Foucart, and St. with no material disagreement. Assuming that the text as given by Kirchhoff is correct (and but few points admit of a possible doubt), there are 31 variations between the inscription and our text of Thuc. Of these thirteen are merely orthographical (ἐάν for ἦν nine times, θάλατταν for θάλασσαν twice, ἀπασῶν for πασῶν and ἀπάσαις for πάσαις). In three cases the order of the names 'Eleans, Mantineans, Argives,' is reversed. In four cases words which do not occur in our text are inserted in the inscription. Once our text inserts ταῖς πόλεσιν in l. 29. In eight cases the variations depend upon conjectures which are not absolutely certain, and may therefore be passed over. The two remaining variations are ἐς τὴν γῆν in l. 12 for ἐπὶ τὴν γῆν and ὧν ἂν ἄρχωσιν in l. 31 for ὧν ἄρχουσι. None of these are of any importance so far as the substance of the document is concerned, but it is at the first glance surprising and somewhat alarming that so many variations, slight though they may be, exist between the inscription and the text of Thuc. The importance of these variations depends, however, entirely upon the manner in which they arose. Kirchhoff, Schöne, St., and others believe that the variations are due to the writer or writers of that Ms. from which all the extant Mss. of Thuc. are derived; in other words, they believe that the copy inserted by Thuc. into his history was correct in every particular, and agreed exactly with the inscription. According to this view, there are in this one chapter thirty or more cases in which our Mss. depart from the text as written by Thuc. But there is no reason for assuming more corrupt readings at this point than elsewhere; and though the variations here do not much affect the sense, the same cannot safely be assumed to be the case throughout the work. If, then, the differences between our text in this chapter and the inscription are all due to corruptions in our Mss., but very little confidence can be placed in the Mss., nor can we rely implicitly upon any statement contained in a book which has come down to us in such a corrupt form. But it is by no means necessary to assume that Thuc. originally gave an absolutely correct copy of the document part of which is preserved to us in the inscription. Thuc. wrote at a time when the demands made by the public upon the historian were not such as we are justified in making now, and even now mistakes in the copying of official documents are not entirely banished from our histories. Even if we believe with Kirchhoff, that this part of his work was composed by Thuc. after his return to Athens, when he had access to the public archives, or at any rate to the Acropolis where a copy of this document was placed (cf.

c. 47. 65), it is no discredit to Thuc. if he contented himself with an accurate rendering of the sense and general form of the treaty without taking pains to make a literal copy. If, however (and this is not positively disproved), Thuc. obtained his copy of the treaty during his absence from Athens, the chance that the variations from the text of the inscription date from the very origin of his work is still further increased. In view of these considerations Cl. is justified in giving this chapter of the history as it is preserved in the Mss., leaving for others the task of establishing the text of the inscription and the original form of the treaty. That Thuc. obtained his copy of the treaty from Athens can, however, not be doubted. Gilbert, *Philol.* 1879, p. 265, suggests that the variations may be fully accounted for by supposing that Thuc. copied the document in Olympia (see c. 47. 10), but as Kirchhoff (*l.c.* p. 848) observes, Thuc. would in that case have given the treaty in the dialect of Elis.

47. 68. ἐὰν δοκῇ . . . τοῦτο κύριον εἶναι. This formula corresponds so closely to that of c. 23 *fin.* that Bekker is certainly right in reading ὅτι ἂν δοκῇ for ὅτι δ' ἂν δόξῃ of the Mss. On the form ἐὰν, see on c. 18. 16.

49. 5. ἐν τῷ . . . νόμῳ. Naber, *Mnem.* 14, p. 320, proposes ἐκ τοῦ . . . νόμου, according to the law. But ἐν τῷ νόμῳ seems to emphasize the fact that they imposed a fine within the law, i.e. not exceeding the limits prescribed by it. Cf. i. 77. 2 (ἐν δικασταῖς οὐκ ἐν ἄλλοις, in iii. 53. 3, is different).

49. 6. σφᾶς. This need not be changed (with Dobree, Göller, and others) to σφῶν nor (with St.) to σφίσι. Kühn. 555, 5, n. 8. It seems rather that the reference to the Lacedaemonians is made more emphatic by the unusual σφᾶς (a similar case is vi. 61. 27, where Bekker and St. read σφίσι). Nor is it likely that the same relation would be expressed once by σφῶν, the second time by αὐτῶν. For that matter, σφῶν would be unnecessary, for αὐτῶν is sufficient for both parts of the clause, since Φύρκον τεῖχος is contrasted with the more important Lepreum (see on c. 31. 6) and at the same time brought into relation with it by τε καί.

49. 7. αὐτῶν ὀπλίτας. Cl. inserts χιλίους between these words, remarking that the numeral (α) might easily have been lost. He thinks 8 and 9 make the numeral necessary, but if the fine was 2000 minae at two minae for each man, it is evident that there were 1000 men, and the numeral is superfluous.

50. 5. ἐπομόσαι. With Cl. and St. for ἀπομόσαι, for the sense demands not an oath of negation, but the affirmative ἐπομόσαι as in ii. 5. 25.

51. 3. Μηλιάς. For Ms. Μηλιάς (with Cl.) after the analogy of 'Αλιάς (i. 105. 1), Δωριάς (i. 107. 4), 'Εστιαιάς (i. 114. 6).

54. 9. ἱερομηνία. So St. and v. Herwerden (with two Mss.) for ἱερομήνια of most Mss. The neut. pl. is generally explained (so Cl.) by reference to the fact that besides the Carneia several other festivals occurred in this month, while in iii. 56. 4 and 65. 2, ἱερομηνία is used to designate a particular point within the month, not the whole month. But the neut. pl. must come from an adj. ἱερομήνιος which occurs nowhere, and Schol. Pind. Nem. iii. 4, uses ἱερομηνία of the entire month.

55. 18. **πυθόμενοι** [δέ] τοὺς **Λακεδαιμονίους**. The omission of **δέ** was first proposed by Portus. **δέ** was doubtless inserted because **πυθόμενοι** was wrongly const. with **ἀπῆλθον** instead of with **ἐβοήθησαν**. Then **ἐξιστρατεύσθαι** was taken to mean *had finished their campaign* ('the Lacedaemonian campaign was over,' Jowett), without regard to the fact that in 13, **ἐξιστράτευσαν** is used in its usual sense, *marched out*.

57. 10. **Φλειούντα**. St. writes **Φλειούντα** and, 13, **Φλειάσιοι** from inscriptions.

58. 1. **Ἀργεῖοι δὲ προαἰσθόμενοι κτέ.** The explanation given in the note is that of St., who, following Heilmann, writes **τό τε** (1) as two words. Cl. writes **τότε** in 1 as one word, and strikes out **καί** in 2. He translates: 'after the Argives had, to be sure, been informed at the beginning concerning the warlike preparations of the Lacedaemonians, nevertheless they did not move until (**τότε δὲ**, see on i. 49. 30) the enemy started for Phlius to join the others.' The chief reason for these changes is the desire to avoid the necessity of supplying **αἰσθόμενοι καὶ τοῦτο** or a similar expression with **ἐπειδὴ . . . ἐνχώρου**; but St.'s explanation does away with any such presumed necessity, and though the const. as explained by St. is undoubtedly loose, it is not more so than in many other cases in Thuc. To Cl.'s reading St. justly objects that **τότε πρῶτον** does not mean "at the beginning," but "not until then (*tum primum*)," and that whereas **τότε** of 1 must refer to c. 57. 5 (**ἑστράτευσεν**), the second **τότε** in the same sent. (3) refers to another and later time (**ἐχώρουν**, 3). Müller-Strübing, *Thuk. Forsch.* p. 101, thinks we should read **τό τε** and insert **παρεκάλεσαν τοὺς ξυμμάχους** or words to that effect after **τῶν Λακεδαιμονίων**. He discusses this and the following chapters with great liveliness in *Aristoph. u. d. Hist. Krit.* p. 401 ff. A. Philippi, *Rhein. Mus.* 1881, p. 255 f., discusses the movements of the troops as here described, and finds that they are impossible. He thinks the narrative is incomplete or imperfect, and that the movements described in this and the following chapter must have taken a day longer than appears from our text.

58. 3. **προσμίξαι**. Cl. in his App. on ii. 84. 34, cites Apoll. Dysc., Hdn., and later grammarians, as authority for writing **προσμίξαι**. The Mss. and most edit. read **προσμίξει**. See v. Bamberg, *Ztschr. f. d. Gymn. Wesen*, 1874, p. 10 ff.

58. 21. **ἐκάθηντο**. After the analogy of c. 6. 22; iii. 97. 11; iv. 44. 14, for **καθῆντο** of nearly all Mss.

59. 22. **προσελθόντες**. With Vat. The inferior Mss. read **προσελθόντες**.

60. 2. **εἰπόντες** [τῶν Ἀργείων]. Cl. renders: "since they made these declarations from the Argives," i.e. "in the name of the Argives," and adds that τῶν Ἀργείων, which is dependent upon ταῦτα, refers expressly to **ἑτοίμους γὰρ εἶναι Ἀργείους** above. It is better with St. and v. Herwerden, *Stud. Thuc.* p. 76, to omit τῶν Ἀργείων, which may be a mistaken gloss on **ἐαυτῶν** or a marginal explanation of **τοῦ πλήθους**.

60. 20. **ἀλλὰ καὶ ἄλλη ἔτι προσγενομένη**. So the Mss. The allies thought **ἀξιόμαχοί ἔσμεν οὐ τῇ Ἀργείων μόνον ξυμμαχίᾳ, ἀλλὰ καὶ ἄλλῃ προσγενο-**

μένη (*i.e.* ἐὰν ἄλλη προσγένηται καὶ ταύτῃ ἀξιόμαχοί ἐσμεν). If this idea were expressed in indir. disc. without the use of a partic., we should have καὶ ἄλλη εἰ προσγένετο without ἂν in the prot. or the apod. Bekker, followed by Cl. and others, reads κὰν ἄλλη for καὶ ἄλλη, on the ground that προσγενομένη is equiv. to εἰ προσγένετο (or προσεγένετο), and requires an apod. ἀξιόμαχοι ἂν εἴμεν (or ἦμεν). The allied forces might have thought εἰ ἄλλη προσγένετο ἀξιόμαχοι ἂν εἴμεν or εἰ ἄλλη προσεγένετο ἀξιόμαχοι ἂν ἦμεν, and either would be expressed by κὰν ἄλλη προσγενομένη; but if they thought ἐὰν ἄλλη προσγένηται, this would be expressed by καὶ ἄλλη προσγενομένη, and the omission of ὄν shows that this is the thought attributed to them by Thuc. δοκούντες may be taken in the sense of *seeming* (to the spectator) instead of that of *thinking*, but this would not affect the const. of the dependent clause.

61. 8. παρόντος κτέ. St. reads παρίοντος, because, as he says, there is no doubt that Alcibiades was not only present, but came forward to speak (*cf.* i. 67. 12; vi. 15. 1; 19. 3), and spoke in behalf of the Athenians. If he was present at all, he doubtless spoke, so that παρόντος really answers the same purpose as παρίοντος, and St.'s emendation is unnecessary. πρεσβυτοῦ παρόντος shows clearly enough that Alcibiades, who had been στρατηγός in the preceding autumn (see c. 55. 17) now conducted these negotiations as a private individual (ιδιώτης ὢν, Diod. xii. 79). Nevertheless, as he spoke in behalf of the Athenians, οἱ Ἀθηναῖοι is the subj. of the sent.

61. 9. ταῦτα. Cl. changes this reading of the Mss. to ταῦτά on the ground that ταῦτα referring to what follows is superfluous, and that the same things were said to the Argives and their allies. But there is no sufficient reason for Cl.'s assumption that the allies could not have been present in the same assembly with the Argives (Jowett renders, 'told the Argives in the presence of the rest,' and Grote, VI. c. 66, p. 345, says, 'an assembly was therefore convened, in which these allies took part along with the Argeians'), and if they were, ταῦτά is worse than superfluous. That the discussion was carried on in a joint assembly of Argives and allies is indicated by ἐν τε τοῖς Ἀργείοις καὶ ξυμμάχοις; for if the allies were not with the Argives, we should expect ἐν τε τοῖς Ἀργείοις καὶ τοῖς ξυμμάχοις.

62. 8. [Τεγαι]τῶν. St. rightly brackets Τεγαι, leaving only the art. Τεγαετῶν would have to stand after πόλει unless it were itself followed by the art. The reading of the Mss. may have arisen from a gloss (Τεγῆ) on πόλει.

63. 4. ὥς οὐπω πρότερον αὐτοὶ ἐνόμιζον. The explanation given in the note seems satisfactory. Cl. accepts Hertlein's proposal (*Wertheimer Progr.* 1862) to insert a comma and ὥς after πρότερον. Kr., Badham, and Cobet strike out αὐτοὶ ἐνόμιζον.

63. 11. στρατευόμενος. So some Mss., though most give στρατευόμενος. St., after v. Herwerden, reads στρατεύόμενος. But the aor. partic. seems admissible, being equiv. to ἐπειδὴν στρατεύσθαι.

65. 9. βουλομένην. Cl. and St. after v. Herwerden and Meineke read βουλόμενον because δηλῶν introduces an explanation of διανοεῖται, which

they think is best given by the pers. use of *βουλόμενον*. The Schol. (*νῦν ἀκαίρως αὐτὴν προθυμείσθαι ἀναλαβεῖν καὶ ἐπανορθῶσαι τὴν τότε γενομένην ἀμαρτίαν*) seems to have read *βουλόμενον*, and Plut., *Mor.* 797 c, does so read. But *βουλομένην*, the reading of the Mss., can be explained by a somewhat unusual use of *βούλεισθαι* (*cf.* Plat. *Crat.* 414 a), and there is no subj. for *βουλόμενον*.

65. 10. *ἡ κατὰ τὸ αὐτό*. In spite of Kr.'s explanation given in the note, these words are at best a troublesome addition. Dobree prefers to omit them. St. omits only *ἡ*, and renders *κατὰ τὸ αὐτό* by *eadem ratione* (as in viii. 5. 36; 66. 16), making *ratio* refer to *πρὸς χωρίον καρτερόν ἰόντας σφᾶς*. This is reasonable, but not certain.

65. 20. *ἐξ ὀλίγου*. In c. 64. 17, *ἐξ ὀλίγου* is used in the sense of *suddenly*. Perhaps, then, it is here a gloss on *αἰφνιδίῳ* or *vice versa*. Arnold marks *αἰφνιδίῳ* as spurious, for the Schol.'s gloss on *ἐξ ὀλίγου*, viz., *καιροῦ δηλονότι*, would be nonsense if his text contained *αἰφνιδίῳ*.

66. 6. *μάλιστα δὴ Λακεδαιμόνιοι κτέ*. The sense which must be contained in these words is indicated in the note, but it is hardly contained in the text. Meineke (*Hermes* 3, p. 356) therefore approves Campe's conjecture *ἐξεφάνησαν* for *ἐξεπλάγησαν* and explains: "the Lacedaemonians, when (*ὡς ὁρῶσι*) they saw the enemy advance from the hill, showed themselves upon this occasion more than ever Lacedaemonians." But St. is justly suspicious of this use of *ἐκφαίνεσθαι*. Rauchenstein, *Philol.* 36, p. 237, proposes *διεφάνησαν* in the same sense. Madvig (*Adverss. Crit.* I. p. 325) suggests: *μάλιστα δὴ Λακεδαιμόνιοι . . . ἐξεπλάγησαν*, using *ἐξεπλάγησαν* in the sense of "wondered at"; but it is difficult to find a subj. for this verb, since the Argives who are mentioned some lines above, being already drawn up in line of battle, have no reason *ἐκπλαγῆναι* (unless we take this verb to mean simply "admire," for which there is no precedent), and they were not so surprised or astonished as to prevent them from attacking the Lacedaemonians with great energy (see c. 70. 1 f.). St. thinks there is a gap before *ἐξεπλάγησαν*, and suggests that the passage may originally have read *μάλιστα δὲ Λακεδαιμόνιοι ἐς ὃ ἐμένοντο ἐν τούτῳ τῷ καιρῷ ἐξαναγκασθέντες εὐθὺς ἐκ πορείας μάχεσθαι οὐδ' ὡς ἐξεπλάγησαν* or something to that effect. He formerly supplied *ὁμως δὲ διὰ τάχους ὡς ἐς μάχην ἀντικατέστησαν* after *ἐξεπλάγησαν*. Cl. suggests that *ἐξεπλάγησαν* may mean "excited admiration" or "caused astonishment," but of this use there is no known example. He also suggests that we might read *ἐξηλλάγησαν* for *ἐξεπλάγησαν*: "they were different from all others," and therefore "they excelled all others," and cites Eur. *Iph. Aul.* 564, *τὰν τ' ἐξαλλάσσουσιν χάριν* as well as the use of *ἐξηλλαγμένος* in late authors. But these words are not used to mean more than simply "unusual," so that the use of *ἐξηλλάγησαν* in the sense of "excelled" is unparalleled. Müller-Strübing, *Thuk. Forsch.* p. 39, proposes to change the order and read: *μάλιστα δὴ Λακεδαιμόνιοι ἐς ὃ ἐμένοντο ἐν τούτῳ τῷ καιρῷ ἐξεπλάγησαν. καὶ εὐθὺς ἀπὸ σπουδῆς — διὰ βραχείως γὰρ μελλήσεως ἢ παρασκευῇ αὐτοῖς ἐγίνετο — καθίσταντο ἐς*

κόσμον κτέ. This still leaves the astonishment of the Lacedaemonians unexplained, and the introduction by means of δῆ is not quite satisfactory (St. reads μάλιστα δέ, and Cl. suggests μάλιστα δὲ δῆ), but perhaps the Argives had advanced further than the Lacedaemonians expected, or, as Schütz, Ztschr. f. d. Gymn.-W. 1877, p. 260 f., suggests, the momentary panic of the Lacedaemonians may have been due to the fact that the enemy were drawn up in battle array, while they were themselves unprepared for battle.

68. 4. οὐκ ἂν ἐδυνάμην. St.'s note on these words reads: οὐκ ἂν δυνάμην pro codd. scriptura nunc emendavimus. Haec enim, licet εἰ ἐβουλόμην subaudiatur, falsa est, cum contrarii affirmationem ei tribuere sententia vetemur. Nudum ἐδυνάμην Thuc. scribere poterat, non ἂν ἐδυνάμην. Cl. agrees with St., and asks 'how can εἰ ἐπεχείρουν or εἰ ἐβουλόμην be supplied when no reason for not wishing or trying can be imagined?' Müller-Strübing, *Thuk. Forsch.* p. 41, thinks the reason was that Thuc. did not wish to make an indiscreet use of the confidential statements of his Lacedaemonian friends. This is somewhat fanciful, but why is any definite reason necessary? Thuc. says: "It would now be impossible for me to give the exact numbers (if I were trying to do so; and knowing this beforehand, or not thinking the matter of sufficient importance to warrant troublesome investigations, I do not try)."

68. 6. τῶν δ' αὖ διὰ τὸ ἀνθρώπειον κομπῶδες ἐς τὰ οἰκεία [πλήθη] ἠπιστέίτο. The numbers of the Lacedaemonians could not be given accurately on account of their habitual secrecy concerning affairs of state, and those of the others were open to suspicion διὰ τὸ ἀνθρώπειον κομπῶδες ἐς τὰ οἰκεία, on account of the boastfulness which is natural to men in speaking of their own affairs (not the boastfulness which is natural to men in speaking of their own affairs (not in speaking of their own numbers, πλήθη, any more than of other things). πλήθη evidently does not belong with οἰκεία. Cl. accordingly inserts τὰ before πλήθη, making τὰ πλήθη the subj. of ἠπιστέίτο. But this is an unnecessary repetition of πλήθος from 5, and besides, Thuc. uses the pl. πλήθη nowhere else. If the word were necessary to the sense, we might retain it; for, as Cl. says, the occasions for the use of the pl. are not freq., and it occurs in Dem. vi. 24 and Aeschin. iii. 134, but, inasmuch as it is quite superfluous, it is better to follow Kr., Meineke, and St. in omitting it.

69. 16. καθ' ἐκάστους τε. Perhaps St. is right in marking a gap in the text after these words. This gap he proposes to fill by τῶν συμμάχων βραχεία παραινέσει or words to that effect. Schütz strikes out τε, and takes καὶ before μετὰ in the sense of also.

69. 18. * ἀγαθοῖς οὖσιν. In the explanation of this much discussed passage given in the note, the words ἀγαθοῖς οὖσιν are disregarded. Nor should we feel any lack if they were omitted. If we follow Haack, Poppo, and Böhme in connecting these words with ἐν σφίσιν αὐτοῖς, we get no clear expression of a thought, certainly not unless we insert ὥς. Kr. proposes ἀγαθοῖς ἀγαθὴν οὖσαν and translates: "they made their exhortation of those things

concerning which they knew that the exhortation to the memory of them was useful to brave men," παρακάλεισιν being supplied with ἐποιοῦντο. Jowett translates: "but the Lacedaemonians, both in their war songs and in the words which a man spoke to his comrade, did but remind one another of what their brave spirits knew already," from which it does not appear clearly how he understands the passage, though he seems on the whole to follow Haack, etc. St. proposes ὦν ἡπίσταντο [τὴν] παρακάλεισιν τὴν μνήμην ἀγαθοῖς οὖσαν ἐποιοῦντο, mentionem eorum faciebant, quorum mentionem viris fortibus adhortationem esse sciebant or, as an alternative, ἐν σφίσιν αὐτοῖς τὴν παρακάλεισιν ὦν ἡπίσταντο τῇ μνήμῃ (ὡς) ἀγαθοῖς οὖσιν ἐποιοῦντο, apud se ipsos earum rerum quarum periti erant (sc. δι' ἔργων ἐκ πολλοῦ μελέτης) mentione adhortationem (sibi) ut viris strenuis (πειρασάμενοις, 5) faciebant. He compares the similar passage in iv. 95. 1 ff., δι' ὀλίγου μὲν ἡ παραίνεσις γίγνεται, τὸ ἕκον δὲ πρὸς γε τοὺς ἀγαθοὺς ἄνδρας δύναται καὶ ὑπόμνησιν μᾶλλον ἔχει ἢ ἐπικάλεισιν. Cl. conjectures that ἀγαθοῖς οὖσιν belongs in 19 after σφίζουσαν, and translates: "they were thoroughly convinced, that practice continued through actual exertion from early youth (ἐκ πολλοῦ as in c. 67. 14), if one is of a good character, does more good than any eloquent exhortations." ἀγαθοῖς οὖσιν is then opp. to καλῶς ῥηθείσαν. St., however, justly objects to this use of σφίζειν with the dat. in the sense of "do good" or "help." πλείω τινὶ σφίζειν naturally means "preserve (or save) more things for a person," which would be quite out of place here. None of these explanations are very satisfactory, and as the passage is corrupt, it may be impossible to explain it perfectly.

70. 3. ὑπὸ αὐλητῶν πολλῶν νόμῳ ἐγκαθεστῶτων. This is the reading of A. Gellius, adopted by most edit. including St. The best Mss. (and Cl.) read νόμου, which must be const. with ὑπό: *to the music of, etc.* But this makes the order of words rather awkward, and the idea is sufficiently expressed by ὑπὸ αὐλητῶν.

70. 5. προέλθοιεν. St. follows Gellius in writing προσέλθοιεν, and compares ἐν ταῖς προσόδοις of 6. But though προσέλθοιεν is in itself unobjectionable, it seems unnecessary when followed so closely by προσόδοις.

71. 2. ποιεῖ μὲν καὶ ἅπαντα τοῦτο. St. brackets these words, but though they may be unnecessary, it is rash to omit them, for they are not likely to have been added by a later hand than the author's.

71. 5. προστέλλειν. On the spelling, see App. on i. 15. 3. This reading is necessary for προστέλλειν of the Mss. The dat. τῇ ἀσπίδι can be explained only by προσ-, not by προ-. Each man pressed his uncovered right side as closely as possible toward the shield of his right-hand neighbour. This passage is imitated by Dio C. xl. 23. 3, ταῖς τῶν παραστατῶν ἀσπίσι τὰς γυμνώσεις σφῶν προστέλλειν (*vulg.* προστέλλειν).

72. 5. τῇ προσμῖξει. Kr. and Philippi (*Rhein. Mus.* 36, p. 257) may be right in thinking this is corrupt, esp. as the verb προσμῖζει is used in another sense two lines below.

72. 6. ἐπὶ τοὺς Σκίριτας κτέ. Cl. changes *τούτους* in 8 to *τούτοις*, and explains as follows: 'Since the two lochi had not been able to join the Sciritae at the proper time to fill up their loosened ranks (τὸ διάκενον τοῦτο), the king commanded them to unite again with them (the Lacedaemonians on the right wing) from whom they had already moved away some distance; but they could no longer effect an union with them. *τούτοις* refers to the Lacedaemonians, the σφίσι of 7. The subj. of *συγκλῆσαι* is still οἱ λόχοι of 7; therefore the opposition indicated by *μηδέ* can only be found in those with whom the λόχοι are to unite, and these are, as opp. to the Sciritae, ἐφ' οὓς οὐ παρήλθον, the Lacedaemonians of the right wing, here referred to by *τούτοις*.' St. objects to this, and his objections are well founded. In the first place *τούτοις*, referring to the same troops to whom σφίσι refers is awkward, and in the second place Thuc. expressly says that the commanders of the two lochi refused to move (μὴ θελῆσαι παρελθεῖν, 3), so that Cl.'s assumption that they made a vain attempt to reach the Sciritae is in no way justified. The opposition indicated by *μηδέ* is between *τούτους* (the Sciritae), subj. of *μὴ δύνασθαι συγκλῆσαι*, and the two lochi. Agis ordered the two lochi to fill the gap between the main body and the Sciritae, and when they did not obey he ordered the Sciritae to return to their former position, 'but he found that it was too late, and that neither could they now fill the vacant space' (Jowett).

72. 9. τῇ ἐμπειρίᾳ Λακεδαιμόνιοι ἐλασσωθέντες. Cl.'s explanation as given in the note takes *ἐμπειρία ἐλασσωθέντες* in the sense of "inferior in experience," giving *ἐλασσωθέντες* the force of an adj. with no verbal significance. Some commentators, wishing to preserve the verbal force of the partic., have changed *ἐμπειρία* to some word with an almost opposite meaning. So Kr. proposes ἀπορία, and Müller-Strübing, *Thuk. Forsch.* p. 13, ἀταξία, "having been beaten through want of discipline." This is, however, unnecessary, as *ἐλασσοῦσθαι* with the dat. occurs elsewhere in the sense of "be inferior" in a quality. Cf. Plat. *Alc.* I. 121 b, ὅρα μὴ τῷ τε γένους ὄγκῳ ἐλαττώμεθα τῶν ἀνδρῶν καὶ τῇ ἄλλῃ τροφῇ, and Xen. *Hell.* vi. 2. 28, μεγάλη ζημία ἦν τό τε ἐλαττοῦσθαι πᾶσι τοῖσι. Madvig, *Adv.* I. p. 325, advises the omission of *ἐλασσωθέντες*, and translates: Lacedaemonii, qui semper arte, tum non minus virtute se praestare ostenderunt.

72. 21. τῶν Ἀργείων. Some inferior Mss. have τε between τῶν and Ἀργείων, but as three names of peoples follow, each connected by καὶ with the preceding, τε is better omitted.

73. 20. καὶ τῶν μὲν Μαντινέων καὶ πλείους διεφθάρσαν. Three Mss. read *Μαντινέων οἱ πλείους*, which St. thinks points to an original reading *Μαντινέων καὶ οἱ πλείους*, which he adopts. But οἱ πλείους means *the majority*. Now in c. 74. 9, we are told that of the Mantineans 200 fell, and this cannot be a majority of the Mantineans engaged, for as the battle was fought in the immediate vicinity of Mantinea there is every reason to believe that the entire military force of the state (certainly then more than 400 men) was in the battle. καὶ πλείους is peculiar, though it can be explained as in the note.

Possibly, however, we should read **Μαντινέων καὶ ξυμμάχων πλείους** or something of the sort.

74. 3. ξυνελθούσα. This in connexion with **μάχη** is unusual, but cannot be omitted on account of the pred. modifiers (**πλείστον χρόνου, etc.**). The pass. signification of the expression **ἡ μάχη ξύνεισι** or **ξυνίσταται** (*cf.* Hdt. i. 74. 8) sufficiently explains **ὑπό**. It is therefore unnecessary to read (with Kr.) **ἀπό**, and wrong to read (with v. Herwerden) **ξυνελθουσῶν**.

75. 14. προτέρα. This reading of the Mss. should not be changed (with Cobet) to **προτεραία**. See Herbst, *gegen Cobet*, p. 35.

76. 2. [ἐπειδὴ τὰ Κάρνεια ἤγαγον]. These words are prob. a gloss derived from c. 75. 21. Their omission is recommended by Kr., St., Cobet, and v. Herwerden. "Now that the Carneia were over," even if 'not intended as a mark of time' (Jowett) can hardly be said in connexion with an expedition undertaken at the beginning of winter (on the time of the **χειμών**, see *Intro.* to Book I. p. 40), *i.e.* six weeks (Cl.) or two months after the Carneia. See on c. 54. 8.

77. 1. Καττάδε δοκεῖ κτέ.: Kirchhoff, *Sitzungsber. d. Berl. Akad.* 1883, p. 850 ff., discusses this document, and decides that it is probably of Lacedaemonian origin, although on account of the change from the original alphabet to the Ionic, the orthography (**σ** for **θ**, *etc.*) does not decide the matter with certainty, for the peculiarly Laconian spelling of our Mss. may be due to the person who transcribed the document from the older to the later alphabet. It is therefore not impossible that the dialect of the document was originally Argive.

77. 11. αἱ μὲν λήν, τοῖς Ἐπιδαυρίοις ὄρκον δόμεν, αἱ δέ, αὐτῶς ὁμόσαι. The Mss. read **ἐμενλήν** (Vat. **ἐμέλην**), which is joined in the inferior Mss. with the preceding **σύματος** in various ways, as **συμβατόσαιμεν λήν, συμβατόσαι μὲν λήν, σύματος αἰμὲν λήν, etc.** The Mss. have no **αἱ** after **δόμεν**. The reading given in the text was proposed by Ahrens, who translates: *de sacrificio Apollinis Argivi, si placet, iusiurandum in Epidaurios transferrant, si minus, ipsi iurent.* St. says he cannot see why the Argives should swear an oath about a sacrifice due from the Epidaurians, and asks, 'How could it please the Argives to take the oath themselves instead of the Epidaurians? What could they swear that they would do in this matter anyway? That they would force the Epidaurians to perform the sacrifice due?' Boehme says Ahrens thought the choice was given to the Epidaurians whether the oath should be sworn by them (that the sacrifice had been unjustly imposed upon them) or the Argives should swear (that they were bound to perform the sacrifice). St. objects to this on the ground that the Epidaurians would not be likely to allow the Argives to impose the sacrifice upon them by an oath, and that the interests of Apollo are not sufficiently consulted if the Epidaurians are permitted to get rid of the sacrifice due from them by means of an oath. He therefore reads: **περὶ δὲ τῷ σιῶ σύματος μέλην τοῖς Ἐπιδαυρίοις, ὄρκον δόμεν δὲ αὐτῶς** (and brackets **ὁμόσαι**) trans-

lating dei sacrificium Epidauriis curae sit, iuramentum autem (de ea re, i.e. sacrificium sibi curae fore) praestent; i.e. the Epidaurians are to attend to the sacrifice, but must bind themselves by an oath to do so. The objection to this is that it necessitates the omission of ὁμοσαι and the change of ἐμενλῆν to μέλιν (Att. μέλειν). Kirchhoff, Sitzungsber. d. Berl. Akad. 1883, p. 857, explains Ahrens' reading (which he adopts) as follows: 'Finally, the question which had furnished the ostensible cause of the feud between Argos and Epidaurus (cf. c. 53. 2 ff.) remains to be settled in some way for the sake of propriety, even if Argos has relinquished the idea of settling it by force. It is, accordingly, to be determined, not by the judgment of an umpire chosen and acknowledged by both parties, but simply by an oath, which the Argives are permitted either to swear themselves or to impose upon the Epidaurians, a method of procedure which was not infrequently employed in analogous cases. Cf. c. 18. 16 f., εἰάν δέ τι διάφορον ἢ πρὸς ἀλλήλους, δικαίῳ χρήσθων καὶ ὄρκοις, a clause in the treaty of the peace of Nicias.' The Argives were to be allowed to make oath that the Epidaurians were bound to perform the sacrifice, and this oath was to be accepted as evidence, as was freq. done in private suits. If, however, the Argives preferred, they could propose to the Epidaurians to swear that they were not bound to perform the sacrifice. If the Epidaurians took this oath, they would then be free from the obligation of the sacrifice, their oath being taken as sufficient proof of their case. If they refused to take the oath, they thereby confessed themselves in the wrong, and if they still persisted in their refusal to perform the sacrifice, they could be coerced by the united arms of Argos and Sparta. Thus a perfunctory settlement of the original dispute was reached. Cl. objects to all emendations as yet proposed because the words δόμεν δὲ αὐτῶς ὁμοσαι are not taken together. These words he translates: "but they must take an oath to give (the sacrifice)," and he thinks that ἔμεν λῆν must contain an inf. with the signification "impose," such as ἐπιθεῖναι or ἐπιτάξαι, so that the sense of the whole passage would be: "concerning the sacrifice of Apollo, an oath must be imposed upon the Epidaurians; but they must swear that they will perform it (i.e. the sacrifice)." In this case, however, the Epidaurians would be treated as if the question at issue had been already decided against them, which does not seem to agree with the spirit of the treaty and the relations of the states concerned, nor does any sufficient reason appear for wishing to connect the words δόμεν δὲ αὐτῶς ὁμοσαι. Although the reading proposed by Ahrens is not altogether certain, it gives a satisfactory sense, and it is certainly better to adopt it than to retain the incomprehensible reading of the Mss.

77. 15. ἀμοθι. This is St.'s reading for ἀμοθει, which Ahrens renders sine seditione et dissensione.

77. 18. ἐσσοῦνται. Ahrens writes, here and in c. 79. 8, 10, ἐσσιόνται, which is certainly more in accordance with the peculiarities of the Dor. dialect.

77. 19. καὶ τοὶ τῶν Ἀργείων ξυμμαχοὶ ἐντι, τὰν αὐτῶν ἔχοντες. Kirchhoff, Sitzungsber. d. Berl. Akad. 1883, p. 855, reads καὶ τοὶ τῶν Ἀργείων ξυμμαχοὶ ἐν τῷ αὐτῷ ἐσιόνται ἐν τῷ περ καὶ τοὶ Ἀργεῖοι, τὰν αὐτῶν ἔχοντες, which he takes from the corresponding passage in c. 79. 9 f. This may well be correct, for one certainly feels the lack of any mention of the Argives in the text of the Mss.

79. 17. τὰς δὲ ἕτας. Cl. reads τοῖς δὲ ἕτας (the Mss. give τοῖς δὲ ἑταις) and translates: "but citizens of the town shall conduct the negotiations with them," etc.; i.e. the court to which the cities appeal shall consist of private citizens, not of officials or public judges. But he confesses that this use of δικάζεσθαι is unusual. The question of quarrels between states has been settled, and now a provision is made for private suits. These are to be conducted κατὰ πάτρια, i.e. the cities are to retain their ancient laws and customs. St. compares Cic. in Verr. Act. ii. 13. 32, Siculi hoc iure sunt, ut quod civis cum cive agat domi certet suis legibus, and *ibid.* 37. 90, ut cives inter se legibus suis agerent. This interpretation gives to δικάζεσθαι its regular signification.

80. 15. ὀλίγοι ὄντες. The reading ὀλίγους ὄντας is possible, referring to τοὺς σφετέρους; for the complete identification in ὀλίγοι ὄντες of the Athenians at home (οἱ δέ) with the 1000 who were sent to Epidaurus is somewhat forced. The acc. would, however, cause confusion with τοὺς ξυμφύλακας.

80. 19. φρουρίον. Haack, Poppo, Kr., and Boehme write φρουρικόν with some inferior Mss., for which only one parallel, in Dio C. lvi. 42, is cited. Possibly φρουρίον in 18 should also be taken in the sense of φρουρά. In that case it should be const. with ἀγῶνα γυμνικόν. Philippi, Rhein. Mus. 36, p. 257, proposes to omit τοῦ φρουρίου.

80. 20. ἀνανεωσάμενοι. We have no knowledge of any previous treaty with the Epidaurians, nor is it probable that there was one. St. therefore strikes out Ἐπιδαυρίους, and makes ἀνανεωσάμενοι τὰς σπονδὰς refer to a renewal of the treaty with Argos. Cl. suggests that ἀνανεωσάμενοι τὰς σπονδὰς may have come into the text through confusion with 12. Müller-Strübing, *Aristoph. u. d. hist. Krit.* p. 446 ff., discusses this passage in connexion with c. 74 and 75, but does not succeed in explaining it. Possibly Ἐπιδαυρίους should stand after ἀπέδοσαν, and ἀνανεωσάμενοι κτέ. should be understood as referring to the treaty with Argos. But even then the passage is not clear, and seems to lack the final revision of the author.

82. 8. οἱ δὲ Λακεδαιμόνιοι, ἕως μὲν αὐτοὺς μετεπέμποντο οἱ φίλοι, οὐκ ἦλθον ἐκ πλείονος. This passage has given much trouble. Kr. thinks it is not genuine. St. (and van Herwerden) marks a gap after πλείονος, and remarks that the gap is indicated by the want of connexion in sense between ἦλθον and ἐκ πλείονος, and also by the fact that ἀναβαλόμενοι δέ is not prop. opp. to the preceding ἕως μὲν . . . οἱ φίλοι, to which the mention of some subsequent time ought to correspond. He offers as a possible reading: ἕως μὲν αὐτοὺς μετεπέμποντο οἱ φίλοι, οὐκ ἦλθον, ἐκ πλείονος δ' ἐπεὶ οὐ τυχόντες ἐπαύ-

σαντο (*sc.* μεταπεμπόμενοι), ἀναβαλόμενοι δὲ τὰς γυμνοπαιδίας ἐβοήθουν. The chief difficulty is evidently in ἐκ πλείονος, which does not seem appropriate. Cl. says that in all the six places where we find this expression in Thuc. (iv. 42. 15; 103. 13; 129. 22; this passage; viii. 88. 6; 91. 1), the explanation is more or less uncertain. In iv. 129. 22, it is taken in a local sense, "from a great distance," "by a long roundabout way," while elsewhere it is explained as a temporal expression: "a long time before," "for a long time." Everywhere, however, there is a marked opposition between the clause containing ἐκ πλείονος and some other clause. Cl. suggests, therefore, that ἐκ πλείονος may mean "with great zeal," and the passage under discussion would then mean: "the Lacedaemonians did not, to be sure, hurry to take the field with any particular eagerness as long as their friends were sending for them, still they did put off the Gymnopaediae," *etc.* To this St. justly objects that as far as we know ἐκ πλείονος always refers to distance in time or space, as do the similar expressions ἐκ πολλοῦ, ἐκ πλείστου, ἐξ ὀλίγου, ἐξ ἐλάσσονος, ἐξ ἐλαχίστου. Rauchenstein, *Philol.* 36, p. 238, proposes to read ἐκ πλείονος δὲ ἀναβαλόμενοι τὰς γυμνοπαιδίας ἐβοήθουν, but this would mean that they came long before, not long after. Jowett says: 'ἐκ πλείονος, *sc.* χρόνου, "did not come for a long time," not with μετεπέμποντο, "while their friends were sending for them for a long time," which the order of the words forbids.' This use of ἐκ πλείονος (though Jowett's explanation is the usual one) seems a little peculiar. If we could take ἐκ πλείονος with μετεπέμποντο, it would very properly designate the moment from (ἐκ) which the repeated sending on the part of the φίλοι was counted; but if taken with οὐκ ἦλθον, it cannot denote any point from which, since the not-coming of the Lacedaemonians does not date from any particular point. Still, ἐκ πλείονος διεθροί, in viii. 91. 1, is so much like this passage that the assumption of a defect in the text is hardly warranted.

82. 14. ἐλθόντων πρέσβων ἀπὸ τε τῶν ἐν τῇ πόλει καὶ ἀγγέλων τῶν ἔξω Ἀργείων. So Müller-Strübing, *Pol. Beitr.* p. 32. The reading of the Mss. (ἀγγέλων καὶ) is evidently corrupt. Most edit. strike out ἀγγέλων, and understand: "envoys came to them both from the Argives in the city and from those outside." Müller-Strübing justly observes that the Argives outside the city were exiles, not a body politic, and could, therefore, not send πρέσβεις, but only ἄγγελοι, not envoys, but only messengers (he ascribes a similar suggestion to Arnold's first edit.; in his later edit. it is not to be found). Accordingly he proposes to read: ἐλθόντων πρέσβων τε ἀπὸ τῶν ἐν τῇ πόλει καὶ ἀγγέλων τῶν ἔξω Ἀργείων. This is perfectly clear and good sense. Unquestionably, too, the change from πρέσβων ἀπὸ τε πρέσβων τε ἀπὸ is necessary to bring about an exact correspondence between πρέσβων and ἀγγέλων. It is, however, possible to have τε after ἀπὸ, because it seems not unlikely that ἀγγέλων may have been the result of an afterthought, so that Thuc. may have left τε where it would have been had ἀγγέλων been omitted. Still, when once the position of καὶ ἀγγέλων had been improperly reversed, it would be natural for πρέσβων τε ἀπὸ to be changed to πρέσβων ἀπὸ τε. Cl., following other com-

mentators, suggests that perhaps we should read ἀπό τε (position as in iv. 70. 4) τῶν ἐν τῇ πόλει Ἀργείων καὶ τῶν ἔξω.

82. 21. St. rejects as a gloss the words τε καὶ νομίζων μέγιστον ἂν σφᾶς ὠφελήσειν, because (as he explains, *Quaest. Gramm.* p. 10) the connexion of προσαγόμενός τε καὶ νομίζων is bad since the opinion indicated by νομίζων is the reason of the act denoted by προσαγόμενος. Cl. rightly says that this is no sufficient reason for rejecting these words. St. also objects to ἂν with the fut. inf. (which occurs acc. to the best Ms. authority five times in Thuc.); but even if this is to be avoided, it is better to write μέγιστα or μέγιστον δῆ (Meineke, *Hermes* 3, p. 371) for μέγιστον ἂν than to reject the whole passage.

82. 24. ξυνήδεσαν. ξυνήνεσαν (Kr.) would not much change the sense. Meineke proposes ξυνήνυσαν with transposition of ξυνήνυσαν . . . πόλει to a place after ἐτείχιζον. But this is inadmissible because the walls were never finished, for the Lacedaemonians τὰ οἰκοδούμενα τείχη εἶλον, c. 83. 7. St. strikes out τὸν τειχισμὸν on the ground that the political tendencies of the Argives, not merely the building of the walls, were viewed with sympathy by the Peloponnesian states. But these tendencies found their expression in the τειχισμός. Müller-Strübing's change of ξυνήδεσαν to ξυνετέλεσαν ἐς (*Thuk. Forsch.* p. 63) is unnecessary and unwarranted.

83. 14. κατέκλησαν . . . Μακεδόνας Ἀθηναῖοι, Περδίκκα ἐπικαλοῦντες. Goeller's emendation for Μακεδονίας and Περδίκκαν. The Schol. explains τοῦτ' ἐστὶ τῶν εἰσαγωγίων τῆς θαλάσσης αὐτοὺς ἀπέκλησαν, which shows that his reading was that given in the text. St. compares i. 117. 6, (οἱ Σάμιοι) ἐλθόντος τοῦ Περικλέους κατεκλήσθησαν, while just before ἐσεκομίσαντο καὶ ἐξεκομίσαντο ἃ ἐβούλοντο. The Athenians prevented the Macedonians from carrying on their coasting trade. Even if winter put an end to naval warfare, trade between neighbouring harbours was doubtless carried on whenever the weather permitted. Meineke doubts this, and proposes κατέλησαν, praedabantur, retaining Μακεδονίας. But an act. verb λήζω does not occur even in composition.

83. 19. στρατεία. Cl. and St. for στρατιά of the Mss. (on the freq. confusion of these words, see App. on i. 10. 18). Here only an intended expedition can be meant, which was given up when the defection of Perdicas became known. Jowett keeps the reading of the Mss., but is obliged to assume that the expedition was actually sent.

83. 20. ἀπάραντος. Thuc. uses ἀπαίρειν only of departing by sea, which would make no sense here. ἀναπισθέντος, which the Schol. gives as an explanation, is taken from c. 80. 8, and is not adapted to the context here. Poppo suggested ἀποστάντος, which expresses the required meaning, and is not a violent change. St.'s ἀπαρνηθέντος hardly agrees with ἔψευστο; for Perdicas is not likely to have given a plain refusal. ἀπατήσαντος and ἀποδράντος and οὐ παρόντος are suggested by Cl. as possible readings.

84. 17. Τισίας ὁ Τισιμάχου. Both names are spelled in inscriptions (*C. I. A. I.* 181, 299) Τεισίας, Τεισίμαχος, but, as Cl. says, the propriety of

changing the reading in Thuc. is doubtful. Not only would similar names (Tisamenes in iii. 92. 8, Tisander in iii. 100. 4) have to be changed, but consistency would require many other changes from the received orthography.

86. 4. διαφέροντα αὐτοῦ φαίνεται. Dion. H. *de Thuc. iud.* c. 37, finds fault with Thuc. for writing αὐτοῦ when he should have written αὐτῆς referring to ἐπιείκεια or αὐτά referring to τὰ τοῦ πολέμου. The first would be much less expressive, as αὐτοῦ refers very appropriately to τὸ διδάσκειν ἀλλήλους καθ' ἡσυχίαν, and αὐτά would make no sense, as a gen. after διαφέροντα is indispensable. Buecheler, *Jahrbh.* 1874, p. 691, concludes that Dion. H. must have read φαίνετε, drawing this conclusion from the words of Dion. τῷ πληθυντικῷ καὶ οὐδετέρῳ (καὶ) κατὰ τὴν αἰτιατικὴν ἐσχηματισμένῳ πτώσιν which refer to τὰ τοῦ πολέμου; for if τὰ τοῦ πολέμου be neut. acc., φαίνεται is incomprehensible. Buecheler adds: nec quicquam ego morae habeo quo minus haec scriptura ipsi reddatur Thucydidi. (St. has taken φαίνετε into his text.) Cl. objects to this, urging that Thuc. nowhere uses φαίνειν (though he uses φαίνεσθαι more than ninety times); and further that the parallelism of the period (ἡ μὲν ἐπιείκεια . . . οὐ ψέγεται, τὰ δὲ τοῦ πολέμου διαφέροντα αὐτοῦ φαίνεται), one of the most effective rhetorical devices of Thuc., is destroyed by the adoption of φαίνετε.

90. 1. ἡ μὲν δῆ. This reading has the best Mss. authority. ἡμεῖς μὲν δῆ and ἡμεῖς δῆ are adopted by Bekker, Kr., and St. on the authority of some Mss.

90. 5. πείσαντα. Cl. reports and rejects an explanation communicated orally by Bekker, that 'the fut. πείσοντα seems to refer to a presentiment of the speaker.' Jowett renders "although he may be destined to fail in making out a strict case, he should be profited." But it would be difficult to find examples for such a use of the fut., and the change to πείσαντα is very easy, and even supported by two Mss.

94. 1. ὥστε δέ. δέ is wanting in the majority of Mss., but it is more likely to have been dropped than inserted after ὥστε, and is freq. used in this dialogue to introduce a reply with some emphasis. Cf. c. 91. 1; 96. 1; 98. 1 (this is very like the case in question); 103. 1; 106. 1; 109. 1.

94. 3. δέξαισθε. This is the reading of two Mss. and Procop. p. 221 adopted by most edit. Herbst, *Hamburg Progr.* 1867, p. 26 f., and Cl. retain the reading of the most and best Mss., δέξουσθε, but the fut. opt. not in indir. disc. and with ἄν is unparalleled. See GMT. 26 and Rem.; Stahl, *Quaest. Gram.* p. 10.

98. 3. ἐκβιάσαντες. This (and ἐκβιάζοιεν in vi. 64. 6) is the reading of Vat. and others of the best Mss. for ἐκβιβάσαντες (and ἐκβιβάζοιεν). This is surely not accidental; and though the act. form ἐκβιάζω is found only in late writers (e.g. Plut. *Sympos.* iv. 662 a), still it is reasonable that an act. ἐκβιάζω, in which external force is opp. to the δίκαιον, should exist by the side of the mid. βιάζεσθαι, καταβιάζεσθαι, etc., in which the force (βία) proceeding from the subj. is most important. ἐκβιβάζειν in a figurative sense is also without parallel. (St. rejects ἐκβιάζειν in both passages.)

98. 9. *μελλήσαντας*. Reiske's emendation for *μελλήσοντας* of the Mss. is adopted also by Cl., St., and others. The Schol. explains, *τοὺς μηδὲ διανοσθέντας ὑμῖν τὴν ἀρχὴν πολεμεῖν*. The sense is *οἱ μηδὲ ἐμέλλησαν (πολέμιοι) γενέσθαι*, not *οἱ μελλήσουσιν κτέ.*

99. 2. *ὅσοι ἡπειρώται που ὄντες κτέ.* Cl. explains as follows: 'the intention of the Athenians is to prove that they are not so much in danger from the inhabitants of the Greek mainland as from the islanders. The reason lies in the *ἐλεύθερον* in the case of those on the mainland, in the *ἀναγκαῖον τῆς ἀρχῆς* in the case of the islanders. The *ἐλεύθερον* as a consequence of the *ἡπειρώται ὄντες* is used here in the sense of freedom of motion (not without reference to the fundamental *ἐλευθω* equiv. to *εἰμι*), in consequence of which the *ἡπειρώται* could turn whithersoever they would for their defence, and could also call in others to their assistance. But for this very reason they were less likely to make warlike preparations against the more powerful state, whereas the islanders, even if they were as yet free from the *ἀρχή*, were nevertheless in constant anxiety on account of the inevitableness of it (*τῆς ἀρχῆς τῷ ἀναγκαίῳ*), and were therefore driven to acts of hostility.' Cl. is, however, unable to reconcile the *τε* after *νησιώτας* and the *τοὺς* before *διῆη* (both in 4) with this explanation, and therefore strikes out these two words. St. changes *τῷ ἐλευθέρῳ*, in 2, to *τῶν ἐλευθέρων*, and cites the explanation of the Schol. *τοὺς ἐλευθέρους τῶν ἡπειρωτῶν*. He compares vii. 44. 44, *ὅσοι ἦσαν τῶν προτέρων στρατιωτῶν*. Rauchenstein, Philol. 36, p. 239, thinks that *τῷ ἐλευθέρῳ* means that the inhabitants of the mainland believed that there was less danger to their liberty (than to that of others) from the naval power of the Athenians. It is hard to see how this can all be contained in *τῷ ἐλευθέρῳ*.

102. 1. *πολέμων*. This is the only correct reading, though nearly all Mss. give *πολεμίων*. *τὰ τῶν πολέμων* occurs also in ii. 11. 16.

103. 3. *τοῖς δ' ἐς ἅπαν τὸ ὑπάρχον ἀναρριπτοῦσι*. The explanation given in the note is that of St. Cl. says: 'If Thuc. wrote this as it stands, the opposition to the *ἀπὸ περιουσίας χρωμένους* is not exact; it should be *τοῖς ὀλίγα κεκτημένοις*. It is still more remarkable that the reason for the rash conduct of men is sought in the nature of hope, which is represented as inclined to extravagance. Both causes of offence are removed if we read *ἀναρριπτοῦσα*: then we understand by *τοῖς δέ* all except those who *ἀπὸ περιουσίας τῇ ἐλπίδι χρῶνται* ("but in the case of the others"), and it is said of Hope (personified) that in the case of these people she stakes all that they have upon a cast of the die, i.e. that she leads them on to ruinous rashness. *ἐς ἅπαν τὸ ὑπάρχον* is to be taken together: for the unexpressed *κίνδυνον*, which must be supplied with *ἀναρριπτεῖν*, makes their "whole property" appear as the stake for which the die is thrown.' Cl. adds that he does not see how *δάπανος δὲ φύσει* can be said of *ἐλπίς* unless her activity has already been expressed in *ἀναρριπτοῦσα*. He explains that he means the dat. *τοῖς δέ* to be const. with *γινώσκεται*, in the same way in which *τοῖς δὲ ἀναρριπτοῦσι* is const. in the note. But there is no reason why *τοῖς δέ* should mean *all others*, and *ἀναρριπτοῦσι* is at least as easy to understand as Cl.'s *ἀναρριπτοῦσα*.

105. 11. ταυτό. This reading for αὐτό of the Mss. was rightly adopted by St. from the explanation of the Schol. εἰδότες ὅτι καὶ ὑμεῖς καὶ ἄλλος ὁστισούν ἐν τῇ ὁμοίᾳ δυνάμει γινόμενος ἡμῖν τὸ αὐτὸ ἂν ἐπραττεν.

105. 13. ἦν. So Kr., Poppo, and St., with the best Mss. authority. Reiske proposes ἦ, which would be like ᾧ πιστεύσαντες of c. 111. 5. Cl. approves of this, but suggests also καθ' ἦν.

106. 2. τῷ ξυμφέροντι αὐτῶν. St. strikes out these words as a gloss on κ' αὐτὸ τοῦτο, being led to this by the unusual use of αὐτῶν. Certainly very little is lost by the omission, but ξυμφέρον of c. 107. 1 makes it prob. that ξυμφέροντι should be retained here.

107. 3. δρᾶσθαι. Nearly all Mss. give δράσαι, but δρᾶσθαι is necessary, as the act. is incomprehensible.

110. 7. τῆς οἰκειότερας ξυμμαχίδος τε καὶ γῆς. All Mss. contain the words ξυμμαχίδος τε καὶ γῆς, and the Schol. explains περὶ τῆς τῶν ξυμμάχων καὶ τῆς ὑμετέρας, so that St. is not justified in rejecting these words. ξυμμαχίς is here rather the country of the allies than equiv. to τὸ ξυμμαχικόν as in c. 36. 4.

111. 1. τούτων μὲν καὶ πεπειραμένοις. The next words in the Mss. are ἂν τι γένοιτο καὶ ὑμῖν καὶ οὐκ κτέ. To obtain the prop. sense, St. strikes out καὶ after ὑμῖν, and Cl. (who is followed in the text) also adds ἡμῖν after γένοιτο. This brings πεπειραμένοις ἡμῖν into the necessary opposition to ὑμῖν οὐκ ἀνεπιστήμοσιν. The Schol. evidently had the common reading, for he explains: τούτων μὲν καὶ ὑμεῖς πεπείρασθε καὶ οὐκ ἀνεπιστήμονές ἐστε. But this cannot be right, since the Melians had not experienced these things.

111. 6. νομίσαιεν. This is the form of the third pers. pl. aor. opt. always used by Thuc. It must therefore be adopted here, though the Mss. read νομίσαιεν. See on iii. 49. 10; St. *Quaest. Gram.* p. 18. (So the third pers. sing. should, as St. observes, be written -σαι, not -σαι, in ii. 49. 11; 84. 8.)

111. 17. τύχης. St., following the Schol., reads τύχη, but there is no real objection to the reading of the text.

111. 26. ἦν μῖας πέρι . . . ἔσται. St. proposes ἥς μῖας πέρι with the comment: 'intellege ἥς μῖας πέρι καὶ ἐς μίαν βουλὴν . . . βουλευσασθαι ἔσται' ἐς de effectu dictum ut vii. 87. 6; viii. 1. 25; 86. 30; cf. Hom. *Il.* B 379, ἔς γε μίαν βουλευσόμεν.' Other emendations are proposed by Rauchenstein, *Philol.* 36, p. 241; Schütz, *Ztschr. f. d. Gymn.-Wesen*, 31, p. 268; Bernadakis, *Jahrb.* 23, p. 154. Prob. some words, in which the opposition between σῶξσθαι and διαφθεῖρσθαι was expressed, have been lost either before or after ἔσται. Until this loss is correctly restored, any conjectures concerning the form of the rel. pron. ἦν are uncertain.

115. 8. διαφορῶν. This form (from ἡ διαφορά) is, as the reading of the Mss., preferable to διαφόρων (from τὰ διάφορα). The meaning may be *quarrels* (διαφοραί) quite as well as *grounds of disagreement* (διάφορα). Cl., however, prefers διαφόρων.

115. 13. χρήσιμα. Cl. prefers χρήματα (see on vi. 49. 3), which may certainly mean *supplies* of any kind, not money only. The Mss. read χρήμασι,

which is certainly corrupt, and the change from this to *χρήσιμα*, *useful things, necessities*, is very slight. Valla renders *quae ex usu forent*.

116. 3. *ἑρὰ ἐν τοῖς ὀρίοις*. These words are not elsewhere (*cf.* c. 54. 6; 55. 14) added to *διαβατήρια*. Cobet therefore (*V. L.* p. 454, and *Nov. L.* p. 477) strikes them out. They certainly do look very like a gloss on *διαβατήρια*; still it is possible that they belong in the text.

116. 5. *ὑποπτεύσαντες*. So Meineke for *ὑποτοπεύσαντες*. *ὑποτοπήσαι* (see on i. 20. 9) means only *surmise*, and is always (except in i. 56. 4) followed by the inf.

SUMMARY OF THE DIALOGUE. Chaps. 85-113.

85 The Athenians suggest that the various points at issue be discussed
86 and settled one at a time. The Melians see the advantage of this course,
but express their apprehension that the warlike movements of the Athenians may interfere with the freedom of discussion, and prevent arguments from having their proper weight. The Athenians call upon them to give up all other thoughts and consider only the welfare of their city, whereupon the Melians agree to conduct the deliberations in the way proposed.

89 The Athenians then bring to the front the practical point of view: that there is no use in talking of rights acquired or wrongs suffered, but only of what is attainable in view of the available resources, because in human affairs right has power only in proportion to the resources at its disposal; and in accordance with that which is attainable the powerful must act and the weak submit.

90 To this the Melians reply that, even if they may no longer advance arguments based upon right, still a regard for reasonable claims which do not rest solely upon brute force is not only for the benefit of the weak, but may also, in case of a change of fortune, prove to be advantageous to the powerful. The Athenians refuse to consider this point; for they say there could be no danger to them unless it came from an uprising of their subjects, and against that they could protect themselves. They then undertake to show that the voluntary surrender of the Melians will be advantageous to both parties alike. When the Melians question this statement, the Athenians reply that the Melians would by surrendering escape a much harder but inevitable fate, while the Athenians would be the gainers by obtaining possession of the city with all its resources unimpaired. "Is it not enough for you," the Melians ask, "if we maintain friendly relations toward you, but preserve our neutrality?"—"No; for your friendship would be regarded by our subjects as a proof of our weakness (because they would think we were unable to reduce you to subjection), while the hatred you would feel toward us after your subjugation would be regarded as a proof of our power (inasmuch as it would result from that power)."—"Will your subjects not regard our relations

- to you, if you leave us our freedom, in a different light from those of states which are chiefly your own colonies, and in some cases have revolted and been subdued by you? For we have never had anything to
- 97 do with you."—"No; for on the score of right and justice both would have a good deal to say for themselves, but they will think that states like yours have maintained their freedom by their own power, and that we are afraid to reduce them by force of arms. Therefore your subjection would not only add to our power, but would increase the safety of our position. Least of all must you, who are islanders, and insignificant ones besides, be allowed to retain your independence."—"But don't you think the neutrality we propose is good for your safety? (For, since you have forced us to discuss only the question of expediency, we must try to show you that our interest is yours also.) For will not violence toward us make all who are now neutrals your enemies? Will they not fear a fate like ours? And are you not therefore strengthening the enemies whom you already have, and exciting against you others who
- 98 never before thought of being your enemies?"—"We are not afraid of that: for the people of the mainland in their freedom have nothing to fear from us, and therefore put off all such preparations as might make them dangerous to us. The islanders, both our subjects and those who are as yet unsubdued, are our danger; for these are the ones whose recklessness is most likely to bring ruin upon themselves and us."
- 100 The Melians say that it would be base and cowardly for them to yield, 101 to which the Athenians reply that the question is not one of baseness or honour, but merely whether they shall risk their existence in a conflict 102 with a much more powerful enemy. When the Melians declare that, since the fortunes of war are variable, there is still some hope for them 103 if they fight, the Athenians warn them that Hope is a great deceiver, and is only detected when men, yielding to her blandishments, have staked their all and been ruined. They add that only the foolish forsake the natural means for saving themselves, and have recourse to supernatural 104 aid, from which only harm results. Still the Melians, with the confidence of righteousness, refuse to give up their trust in the divine assistance, and they also expect powerful aid from the Lacedaemonians, who cannot 105 with honour desert their kinsmen. The Athenians reply that trust in the gods should not pass beyond the bounds of the external laws according to which the deity acts, and that it is better in human affairs to rely upon human resources. From the Lacedaemonians, moreover, the Melians must not expect much help, since they are notorious for acting 106 always in accordance with their own convenience and interest. But their own interest would, the Melians suggest, induce the Lacedaemonians to help them, since they would otherwise suffer a loss of reputation with 107 friends and foes.—The Lacedaemonians, however, would not risk any- 108 thing for the sake of a reputation for magnanimity.—But they might

- need the aid of the Melians, whose geographical position and faithfulness to their kinsmen make them of value. — “In war,” the Athenians reply, “men regard not the good will, but the material power of their allies, and nobody does this more than the Lacedaemonians, who are not likely to run the risk of trying to protect an island against an overwhelming naval force.” — “On the other hand,” the Melians say, “a naval war in the open Cretan sea offers other advantages, and the Lacedaemonians may attack you in Attica and in Thrace, so that you will need your strength for your own preservation.” — The Athenians reply that they have never yet retired from a siege through fear of a foe elsewhere. But all this discussion has not really touched upon the point to be considered, the best interest of Melos (*cf. c. 87*), whose existence is at stake. Therefore the Athenians call upon the Melians to consider the matter once more with a proper understanding of the true state of the case, without allowing uncertain hope or an unreasonable feeling of honour to mislead them, and to come to a wise decision. But the only wise decision would be to yield to the overwhelming power of Athens and become tributary. For there is no disgrace in yielding to those who are more mighty than ourselves, however disgraceful it may be to submit to our equals.
- 112 After consulting among themselves, the Melians still persevere in their decision, resolving not to give up the independence they had enjoyed for seven hundred years, but to put their trust in the gods and the Lacedaemonians and defend themselves to the last.
- 113 The Athenians then leave the conference, exclaiming: “If that is your decision, you are the only men we have ever met who consider the future more certain than the present, and regard that which is wrapped in obscurity as already existing; and so by casting yourselves upon the Lacedaemonians and fortune and hope, and trusting them entirely, you will bring down utter ruin upon yourselves.”

GREEK INDEX.

[The references to the Greek text are by chapters and thirds of chapters; to the notes, by chapter and line of text annotated: e.g., 18 a refers to the Greek text at the first third of c. 18; and 87. 2 refers to the note on line 8 of c. 67.]

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